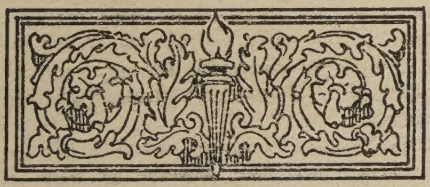
THE UNITARIAN

DECEMBER 1908

A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION



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REV. ULYSSES GRANT BAKER PIERCE

Minister of All Souls' Church, Washington, D. C.

THE UNITARIAN.

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THAT the next President of the United States will be a Unitarian is interesting to all of our household of faith, although it is of much greater importance that he is a loyal patriot, a large-minded statesman, a conscientious public servant, and a man of staunch moral ideals. Yet the fact that he is a Unitarian is not from our point of view a matter to be ignored. In the past, statesmen of our fellowship (and they have not been few or inconspicuous) have brought to the service of our country a peculiar quality of statesmanship that was more than brilliant and more than honest—a *quality* of breadth and fine austerity of political idealism which has been our national salvation. Franklin, Jefferson, John Adams, John Quincy Adams, Chief Justice Marshall, Daniel Webster, John C. Calhoun, Charles Sumner, John A. Andrew, George F. Hoar, George William Curtis:—this list of names represents not merely a catalogue of successful men—it represents a strain of public service woven into the fabric of our national development which is distinctive, commanding and persistent. If William H. Taft continues the tradition of these men,—and we believe that he will—the quality of the statesmanship of the next administration will have a difference from even the best of the recent administrations that have preceded it.

MEANWHILE, by the gift of God, we shall get no small amount of advertising, and it isn't for us to put on meek faces and pretend we don't care. We are glad for any thing that makes more people ask questions about Unitarians. We are glad that the present President of the United States has written so vigorous a letter about Mr. Taft's religion and don't mind it that "Unitarians" and "infidels" are rather carelessly tied together in his explanation of things. It affords a good chance to explain how Unitarians are not "infidels", which is great fun:—and incidentally to line out in some strong and ringing way the vital *fidelities* and affirmations of our faith. The question is: will we do it? Can we do it? Is it already being done? As we have hitherto suggested, there is no use advertising goods not ready for the counter. Are we good for the "problem of publicity" which in more than one form has presented itself to us of late. We like the way the publicity department of the A. U. A. is doing its work; but this is only part of the responsibility.

THE annual meeting of the Unitarian Conference of the Middle States and Canada held in Troy, November 12th, was notable in more than one respect. It was a day of vigorous discussion and challenging

pronouncements. Perhaps most challenging was the address of Rev. John Haynes Holmes on "Unitarianism and the Social Question", which we publish in full elsewhere. This certainly was most characteristic of the speaker, ringing, vehement, aggressive and daring: yet carefully thought out, and of most wholesome seriousness of spirit. Not every one hearing it could agree with its every detail: some doubtless took exception to most of its major propositions; yet all who heard or read must feel the high worth of the spirit animating its utterance and the worthy impulse behind its well-worked out development. For ourselves, while in no wise consenting to all its strictures, we believe that its utterance will have a tingling and exhilerating tonic of moral awakening for our ministers and churches. It is time to have such things vehemently said, if only that we be put to it to search our ways and find valid contradiction to such arraignment. We believe that Mr. Holmes' challenge to Unitarianism in behalf of social justice is valid: and we are glad to have a young man take the resolute tone so unreservedly. That there is another side than that which Mr. Holmes presented nobody would more readily admit than Mr. Holmes himself: and it was unfortunate that under the restriction of discussion this other side was so lamely presented at Troy. We shall make this address the subject of our symposium next month, and may expect some interesting varieties of opinion.

THE ter-centenary of the birth of John Milton which occurs this month brings to the attention of men the value of a very strong and manly personality, of especial significance to all who share of the puritan heredity. It is the habit of some people to claim John Milton for a Unitarian on the strength of his very definite Arian views. But the modern Unitarian, to whom the trinitarian controversy has little interest, will find not much in Milton's theoretical theology to sympathize with. His Arianism was a little worse than the more dominant trinitarianism as an explanation of the nature of Christ: while on the doctrines of human depravity, the fall of man and vicarious atonement, much more vital issues with us, he was properly orthodox like the rest of his contemporaries. But his sturdy defence of liberty of conscience and free speech, and his high principles of civic righteousness make him truly of our line, and surely the story of his life and the accomplishments of his genius are of gospel quality for the inspiration of all lovers of the truth of God. We hope the churches will not miss the opportunity which this anniversary brings.

IT is a good thing that the next National Conference is to be held in Chicago. It will prove the best sort of thing, if despite the remoteness of that city from the majority of our churches, the meeting turns out to be thoroughly national, with a strong representation from all sections of the country. We are told that such meetings as these will help our cause in Chicago, which is worth thinking about. But the main thing is that it will help our cause all over the country to have ministers and delegates get together for a national function in so vitally national a city. Shall the outcome be left to chance? Why not rather have a definite movement started for the insurance of especial effort all along

the line, to make the attendance large? Suppose for instance a fund were raised for the partial payment of the expenses of distant ministers: we suspect that the ministers would not be the final beneficiaries. Why may not the officers of the A. U. A. initiate such a scheme, offering to co-operate with churches willing to share in meeting such expenses?

OUR hearty congratulations go out to Dr. Robert Collyer, now eighty-five years vigorous. The splendid Unitarian Club dinner given to his honor in New York, typified in its exceptional quality of success the feeling which we all share. Robert Collyer stands for a significant and inspiring triumph of the Unitarian ideal. He is a man of rare culture and nicest spiritual refinement. The culture did not come from the schools and the refinement is not a matter of select inheritance and conserved tradition :and Robert Collyer has never lost the noble hale-mark of his rugged origin, or escaped the essential aristocracy of his birthright of hard working forbears. A multiplication of men amongst us who have Robert Collyer's kind of inheritance, and Robert Collyer's kind of triumphant achievement in the things of religion and essential culture will do the liberal cause much good. We need repeated evidences that Unitarianism normally stands for that.

CONFERENCE AUTONOMY

THE action of the Conference of the Middle States and Canada regarding the "Conference Autonomy" scheme was decisive and illuminating. Both at the conference of ministers, Wednesday afternoon, and the Conference meeting of Thursday afternoon it was very manifest that the practically unanimous judgment of those in attendance was against "Conference Autonomy" in the form presented and for the present time, nearly all the votes apparently cast against the resolution so declaring (and the total of them all was very small) being so cast in view of an alternative plan of referring the whole matter to a committee for further consideration. Such reference was finally made, but not until an overwhelming majority had registered its conviction that the scheme "was not expedient at the present time". Dr. Eliot, originator of the autonomy plan, was present and took a substantial part in the discussion, stating that the proposal of this plan was the answer of the administration of the American Unitarian Association to an address made before this Conference last year by President Southworth, and that a vote against the autonomy plan would be deemed a vote of confidence in the Association and a pledge of hearty support and co-operation in its work. We regret deeply that Dr. Eliot felt the necessity of making this statement, for two reasons: the chief of which is his unfortunate misunderstanding of the Conference which this statement implied. We had thought that the relations between the Conference and the A. U. A. had always been most hearty, cordial and unreserved: we had believed that the generous gifts of the churches of our Conference to the A. U. A. from year to year, and the eager readiness of practically all of our ministers to co-operate with the officers of the A. U. A. in every good work, within and without our borders, were better than any vote at a delegates' meeting to give warrant of our unwavering loyalty to the Association and to

its officers in the execution of their official work. Certainly we received here for the first time the intelligence that the proposal of this plan was an "answer" to a conference paper. We had believed the most courteous and straightforward action of the Directors of the A. U. A. in affording an opportunity to discuss reforms here suggested, at the Association's annual meeting in May, the full and generous "answer" of that body to the "reform resolutions" which our Conference passed in Philadelphia: and the "Conference Autonomy scheme" urged upon us by an official letter from the Directors of the A. U. A. was deemed a legitimate and conservatively tentative project of denominational statesmanship seriously inviting consideration. We must frankly say that it was so considered at Troy, and any vote taken was purely on the expediency of the proposition as a method of denominational progress. We had no right to vote upon it in any other spirit. At the same time we are heartily glad if Pres. Eliot can find in it a manifestation of our loyalty to, and confidence in, the A. U. A. and only sorry that he needed such a manifestation. Surely our spirit of co-operation and earnest sympathy and eager fellowship with the officers of the A. U. A. and all who labor in its behalf is as unanimous as our disapproval of this particular method of missionary adjustment. We believe in the national way of doing our work: and we are ready always to bear our part of the burden and do our part of the work. Likewise we rejoice in the inalienable privilege of suggesting better ways and urging for progressive readjustments, as one of the methods of our friendliness: and our practical disapproval of a proposition recommended at an annual meeting of the Association can rightly be construed as warrant of our friendly way of saying "we believe in reforms—but please don't reform in that way."

Reason and Faith

It is often urged that reason is opposed to faith. Unitarians believe this is not true. Reason deepens and enlarges faith. There is no real opposition between science and religion. Science gives us larger views of religion, and true religion impels reverent and profound research. Science and religion should be the closest allies, for their combined power is in the end irresistible. Our Unitarian faith is in full accord with science. We welcome all that it brings—as a power to deepen the religious spirit and life. We love truth more than tradition. So did Christ. If we live in his spirit, and so abide in him, we shall know the truth, and the truth shall make us free.—*Rev. Charles T. Billings.*

A New Birth

God, make me strong where I was weak,
And bring my soul to holier worth ;
'Tis not mere joyance I would seek:—
But oh, the thrill of this new birth !

I had not dreamed that life, before,
Could hold such solemn depths of pain,
I did not know that soul could soar
Such noble heights of joy to gain.

Keep thou that joy from turning sin
And consecrate this pain to good,
That I the crowning victory win
Of an unshrinking gratitude.

Not after stale tradition's plan
The way of grace may lie for me:
I only strive to prove a Man—
And, O my God, hold true to thee!

J. K.

"Every truth depends upon another truth, and that upon another truth, and that another ad infinitum."

Milton's Sonnet on His Blindness

When I consider how my light is spent
E'er half my days, in this dark world and wide,
And that one talent which is death to hide
Lodged with me useless, tho' my soul more bent
To serve therewith my Master, and present
My true account, lest he returning, chide,—
"Doth God exact day-labor, light denied?"
I fondly ask: but Patience to prevent
That murmur soon replies, "God doth not need
Either man's work, or his own gifts; who best
Bear his mild yoke, they serve him best: his state
Is kingly; thousands at his bidding speed
And post o'er land and ocean without rest:—
They also serve who only stand and wait."

This is splendid literature. This is poetry exquisite to the last nicety of artistic excellence. But the best thing about it is that it is poetry builded honestly upon the superb rock of a brave man's actual heroism. This is not simply a poet's dainty vision. But the deep and noble tragedy of a great man's personal living focuses itself to fine reflection in this chaste dew-drop, as it were, of a nicely wrought sonnet; and it is great because the very soul of Milton is there: true, and devoted, and self-sacrificing.

John Milton had undoubtedly some very serious blemishes of character. He was no perfect saint; he had some of the badness as well as some of the goodness of typical Puritanism mingled in his life. And yet in bottom fact he was a hero: a lusty, plucky hero of manly type, and the music of this chaste sonnet just sings the burden of that heroism out. Though exquisite, it is not dainty: though nice in finish, it is strong: it is tender and comforting with the tenderness and comfort of a soul that yet knew well life's lusty and strenuous things.

Perhaps the best way to get at the real significance of this poem is to spend a little time in summing up the story of its author.

When John Milton was a young man, he was serious, scholarly, already two-thirds a Puritan, and yet pre-eminently a man of beauty-loving literary aspiration. His early poems, The Nativity, L'Allegro, Il Pensaroso, Lycidas, and others, were poetry of high artistic order. We have poets nowadays, selling their sonnets and ballads at high cost to ready publishers, who would surprise us by becoming great, could they only write a verse or two with the grace of Milton's earlier work. But no one reading those early poems would dream that Cromwell's best secretary for stout statemanship, or the world's later prophet of Paradise Lost was behind those things.

It was a poet who dreamed and saw chaste visions of poesy and art that set forth one day to travel through Europe on a scholar's errand, to search for beauty and wisdom in the capitals of Italy and France. But suddenly another voice than that of the muses rang out to him. The long prolonged tragedy of the struggle of Puritan and Cavalier which brought King Charles to the block and made a mightier than king of the strong-souled Cromwell, was in its first rehearsals at Parliament; and the poet awoke to the realization that he was first of all a patriot, and forsook his pilgrimage of scholarship to come back and serve his country:—"for", said he, "I thought it base to be traveling for amusement abroad while my fellow citizens were fighting for liberty at home."

So he came back to fight; not with the sword,—I rather think John Milton would have been clumsy with that weapon,—but with the pen, which proved in his hands about as keen and effective and victory-winning weapon for the cause he loved as any weapon that ever hero wielded. All through the years of the Commonwealth Milton was a busy man. No time for the sort of poetry he used to write. Now it was all prose—vigorous, fighting, slashing, cannonading, ransacking prose, which told mightily for the establishment of the Puritan cause amongst the people and in the sight of the nations of the earth. As Cromwell's Latin secretary, his part in the politics of the day was

no small part; and he was in for the lustiest of it.

And it was in the preparation of the most effective of these political papers at a marked crisis in the affairs of the Commonwealth—a voluminous defence of the English people for their deeds towards Charles—that his eye-sight was sacrificed. He knew it was coming: he knew it could be avoided. He might drop the work he had in hand and save his sight; or he might finish that work, risk the sacrifice of "that one talent which is death to hide":—and he took the risk, because he could not prove faithless to his sense of duty.

That is why there came to be a blind poet Milton: that was why the day came, which was night to him, when he should mingle the pathos and the sunshine-faith of comfort in this sonnet we are considering. He is hero who risks life and limb upon the raging battle-field, for his country's sake: but he was just as much a hero, and just as stalwartly, who in his study's seclusion, deliberately chose the path of Duty which meant sacrifice in life's sweetest gift.

And then misfortune came thick and fast. Cromwell died. A revulsion from Puritanism swept the land. The son of Charles was put on the throne, and Milton, the blind, almost broken-hearted secretary of Cromwell was hiding for his life in wretched obscurity, his property wasted, his friends scattered, himself in constant peril of extreme persecution.

And here was the end, it would seem, of his effectual career. The exquisite poet of The Nativity and Il Penseroso and Lycidas had done his work long since, and it was good; the patriot, the statesman, the lusty defender of the people's liberties, had done his work, ah, at such cost—and it was good: but now he was blind, now he was poor, now he was friendless and outcast, under ban of his government and neglected by the people. Though only half his days were spent, they were all of his active years. His life work seemed finished, not because he wanted to stop, but because the imperative voice of Destiny had harshly called to him to stop: and the end had arrived, the program was finished—so it seemed.

And in about these days he wrote this sonnet; the thing most like a Hebrew psalm, I sometimes think, of anything which modern literature contains, full of the noblest aspiration of a man who wrought out religion in the profound loyalty of personal service.

"God doth not need
Either man's work or his own gifts; who best
Bear his mild yoke, they serve him best. His state
Is kingly: thousands at his bidding speed
And post o'er land and ocean without rest:
They also serve, who only stand and wait",--

And he was standing and he was waiting.

And then, in days after this, he wrote Paradise Lost. A good many of us perhaps have forgotten all about Il Penseroso and Lycidas. We hardly know anything about that long service as Latin secretary to Cromwell, which counted for so much. But everybody knows that Milton wrote "Paradise Lost"; everybody, looking back to the glory of a literature belonging to long past, and yet belonging in a deathless way to us, to-day, fixes the name of Milton to that supreme work which he accomplished after his life was broken, after his honors and his opportunities of state were stripped from him, after he became blind and poor and forsaken, after he had sung in pathetic patience, "They also serve who only stand and wait".

This is the story which goes with this poem; and you have not got the poem, and you do not get down to the best religion which lies in the poem, until you have made it as it were a priceless crystal, through which the light of the manhood of the man himself divinely shines.

"*They also serve who only stand and wait.*" That is the climax of it all, of course. There we find our inevitable text. And yet we must take it sturdily, and not in shallow sentimentality. There are two great mistakes which we average, ordinary, commonplace sort of people are likely to make in life.

One is to make the most of our own mediocrity, our own lack of a special gift or talent or means—our own humbleness of position or ambition, as a fair

excuse for being of no account in the world we live in. We underestimate our personal importance in the world. When the patriot goes forth to war, or to honest service in Congress, or legislature, (if any patriots of our day get a chance at that), we cheer and cry, "Good for you". But there it ends. If great causes or lesser causes of charity, or reform, or religion, call for leaders and servers in the ranks, we applaud the true souls that respond to the summons, and honor them in our thought. But we are not of enough consequence to bother in the matter. We just drift along day by day, where God has put us: not butterflies, exactly, for it is not all sport for us; but as routine plodders along a way that is very narrow, very unconsequential, very meaningless to anybody but our own petty selfish selves because as we complacently say within our souls: "the good God didn't make us fit for those better things".

The story of the young man Milton is a good parable for such. He had great talent it is true; he was a poet. But after all what place was there for a dainty poet, a lover of books and art, a dreamer and a favorite of foreign idealists, in the harsh, practical, prosaic affairs of a brutal revolution? What was he worth with a musket on his shoulder, what was he worth in the hard routine of camp life? What could he count for when the stern passion of warfare, not the gentle breath of poesy, was needed to force tyranny to give up her crimes, and drown in the blood of her own dire shedding? But the poet Milton, the scholar Milton, the dreamer Milton went back to England to fight for liberty, and found a way of fighting, not with weapons he was not made for, but with just his own weapons, for the cause he loved. We have no right, the most insignificant of us, the most ungifted of us, the most ill-adapted of us to trifle away our lives in cheap impotence, under excuse of our limited gifts, until we have tried to the tip-toe reach of our best, to count somewhere, though in a little somewhere, in the doing of God's work. We do not serve who only stand and wait, until we are sure beyond all measure that that is the thing the King has bidden us do. Perchance we are of the thousands who at his bidding ought to speed and post o'er land and ocean without rest; and then it is not serving, it is rank insubordination and poltroonery to stand and wait, in God's great service.

But then there are the other people, who are of worthier spirit than these, and yet have their mistake. The people who are prone to over-estimate their importance to the world. The world's work, they are sure, cannot be done adequately unless they can fume and fret over it. They must ever tax their powers to the utmost, they must be here, they must be there, to see the noble thing pushed to its completion. And when the hindrance comes to stand in the way of this: this limitation of nature, that *home-duty* which may be just as much a divine duty in some cases, though it is at home, as though it were upon the mightiest battlefield for right which the world could contain—the restraining hand of disease, of misfortunes, of impaired strength—when the hindrance comes which cannot be avoided to keep the soul from its fervor of service at this point and that, then the soul repines and aches and rebels and tortures itself, and cries impatiently to God.

And to what purpose? Why the Almighty is not poor for helpers, if that be all. He needs your best as you can give it; but that is all he needs from you. It is enough. You need not worry. The Eternal is rich unto infinity in the resources of good: and the things you call bad sometimes are a part of his resources, doubt not. And in a thousand of young hearts to-day, you know not, are being born the impulses, the ambitions, the brave resolves, the strengthening resolutions—born of God you know, inevitable as eternity—which shall send the thousand eager, active champions of the cause you love speeding and posting o'er land and ocean without rest, to do God's work and your work, if it be God's. Trust humanity for that. We get piteably discouraged about humanity sometimes. When a

bad congress has done its worst, or an impure novel becomes woefully popular, or a stupid strike, or riot, or brutal monopolists' scheme, or crazy financial heresy seems to make folly of the heads of men, we worry hotly. But in the midst of the darkest of it humanity always has wonderful power of recovering itself to strenuous sanity, under the quick leadership of those thousands of newly called leaders, who spring up when the time comes, as Abe Lincoln sprang up in his time, as Cromwell sprang up in his time, and as in their lesser places the myriad of leaders and prophets and guiding saints are always doing among us,—because they are the ones who know, or perhaps don't know but only feel, that God has bidden them speed over land and ocean for this work. If we can do it, let us do it, at our noblest best; then God wants us; and in a happy and secure earnestness of enthusiasm we may try, that we may learn our place in the issue of our trial. But if it is apparently the will of God that we shall not do it, the affliction of disease or bodily weakness be upon us, the limitation of gifts or opportunity, or the sharp reproof of stinging failure read out the emphatic command of Deity: "You are not called for this work though you want it. Stop!" why then remember as the poet remembers, you are not thrown out of commission, you are not mustered out of service. God has his service for you still. They also serve who only stand and wait: tend well to that: it counts: and loyalty demands that of you.

You know not why you stand and wait. The soldier rarely does in battle. The tumult of the fighting rings passionately about him in exasperating nearness. He sees the other regiments march quickly to the front; he sees the artillery hurried at the right hand, he hears the clank of cavalry's harness charging at the left, but his orders, he knows not why, are just to stand and wait—outside the battlefield—perhaps that bye and bye when present fighters are worn out and wasted, then the fresh strength of his reserved battalion may be rallied to action: perhaps because, though idle there, the very presence of waiting forces at this point may count as much as action to defend the place. The soldier knows not: he only knows his duty is to stand there and wait: and not he but the commander shall say for how long.

Ah, they who in life's busy turmoil have found themselves strangely bidden only to stand and wait, while thousands pass in active eagerness for quick achievements, feel too the restlessness, the dull pain of their seeming inadequacy. But theirs is noble service, if they serve in loyal spirit: noble service to stand, noble service to wait; and God shall know whether the waiting shall be for a short time or a long time. It was hard for Milton; but I suppose this sonnet was part of the preparation for his immortal Paradise Lost. Because his life had seemed broken, his best gift of nature torn from him, his failure of career complete, and yet he had wrested out of it the lofty faith and spirit which would not despair despite it all—because of that, and only because of that, could he at last rise to the sublime heights of his later genius, so different from his first, and create not dainty verses, but an epic for his life's great work. The voice came which said "*Stand and wait*" and he stood and waited; and then, after that, the voice shouted: "*On to thy life's greatest work*"—and he was ready. Many a soul to-day is finding its only possible door to its peculiar success in life through what seems failure, limitation, temporary uselessness. They must learn first to serve by simply standing to wait, that out of the gathered strength, out of the chastening of the pause, they may be lifted up to the possibility of their best work. We need thoroughly learn first, sometimes, how completely well God and the world can get along without us, before we can find our best power for helping God and the world in our own place. And who shall say that patience and trust and the sweet sincerity of loyal standing, even though no "Paradise Lost" come after, be not mighty to help in the building up of God's kingdom among men?

The Joseph Priestley Conference

AN autumnal meeting of the Joseph Priestley Conference was held at the Unitarian Church, Wilmington, Del., on Oct. 27-28. The opening service of worship was conducted by Rev. E. R. Shippen of Lancaster. Dr. S. M. Crothers of Cambridge, delivered the address of the evening. No brief summary can do adequate justice to Dr. Crothers' noble and inspiring utterances which conveyed his listeners from the plane of the commonplace to the realm of the ideal and its eternal verities. No thoughtful mind could fail to find stimulus in such a challenge to high thinking, to a surrender of the vast complexity of things that encumbers for an acceptance of the great spiritual realities whereby our ideals may be adjusted to our environing conditions and by even new ways of discovery our religious inheritance may be harmonized with our fresh experiences and we may live according to the inspirations of our religious faith.

Wednesday morning at ten o'clock a little company of worshippers assembled for a devotional meeting in charge of Rev. C. E. St. John of Philadelphia. President Garvin welcomed the delegates and friends, bespeaking their hearty interest and loyal co-operation in the activities of the Conference now in the fifth year of its existence, As a member of the committee appointed by the A. U. A. to investigate the possibility of a re-habilitation of the Priestley shrine at Northumberland, he reported the probable future resumption of services in the old church whose ownership ought eventually to pass to the A. U. A. President Garvin again urged the importance of a revival of the Unitarian Club as a permanent force of usefulness in the promotion of fellowship among the Liberals of the community. Relative to the question of local autonomy in the work of church extension, Mr. Garvin set forth certain advantages, viz., larger contributions, increased zeal for missionary enterprises which might accrue were such a plan operative. To its careful consideration he asked the attention of the Conference. The reports of the Secretary and Treasurer were read and accepted. In order to give the subject of local autonomy full and free discussion Rev. E. R. Shippen offered the following resolution:

Resolved, That the Joseph Priestley Conference place itself on record as in favor of the principle of local autonomy.

Forthwith divers opinions indicative of diverse aspects of the matter were projected. Rev. C. E. St. John explained with convincing emphasis the aims and methods of the national organization and deprecated any action by the local conferences tending to a decentralization of forces, foreseeing therein a great disorganization of interests, a reversion to the old days of disorder and weakness. Messrs. Hinckley, Hussey, Hawes and Shippen participated in the discussion, following which a vote of the Conference negatived the passage of the resolution. A second resolution was presented by Mr. Shippen and received the unanimous approval of the Conference.

Resolved, That the Joseph Priestley Conference commends any movements looking toward the development of local responsibility, so long as the national organization and the national consciousness be not threatened.

The subject of the morning, "Practical Reforms in which the Church should take part" was opened by Rev. C. A. Henderson who stated in his introductory word that reforms were not the chief business of the church. The distinctive way of the church to serve is by worship and its only justification for dabbling in reforms is the proportion in which they are made contributory to the general welfare of the soul. It is the purpose of the church to create a sense of justice and a passion for responsibility.

In following Mr. Henderson, Rev. E. R. Shippen summoned our minds to a few minutes reflection on the almost limitless opportunities for service in which the church should take a collective and organized part. Its general constituency militates against its efficiency in dealing with miscellaneous issues. Mr. Shippen sounded a pre-

cautionary note against the conversion of the pulpit into a platform for the agitation of the temperance question or for the discussion of capital and labor and allied topics, maintaining that the only right of the church to specialize is in the spiritualization of men. The real reformers are the spiritually minded workers. Rev. W. M. Gilbert of Vineland, defined the true Unitarian as chiefly a reformer, ever seeking to substitute right mastery in the soul and to achieve the great tasks of reformation by the enthronement of an enlightened judgment. Three factors are fundamentally requisite to the work of reforming—aspiration, inspiration and instruction. Rev. C. E. St. John referred to the expansion of the work of religion into the sphere of the social movement. Social service has come to be a self-evident Christian duty. Never before was there so clear a recognition of social responsibility or such multiplication of philanthropic agencies in the name of Christianity, or such general agreement that the test of religion in the present age must be its capacity to inspire deeds of love. Yet all these Christian activities testifying as they do to the vitality of religion, cannot be regarded as presenting in themselves a solution of the modern social question. The church must be a power among men to produce men and women of exemplary lives bearing steadfastly the fruits of righteousness. Rev. O. B. Hawes likened the church to a mighty social dynamic, a "power-house" where there is generated a supply of spiritual energy sufficient to overcome the evils of the world. The church should be the heart and soul of reform, stimulating to good works and creating a large spirit of ennobling fellowship. Our church stands for righteousness and the ends it seeks are the communication of spiritual vitality, the contagion of exalted personality, the transmission of Christlike character. Rev. F. A. Hinckley, in bringing to a close the addresses of the morning felt that the momentous questions of social and industrial justice should find frequent place in Unitarian pulpits. Justice is the keynote of all the world and only by its application to all our relations with our fellow-men will come the solution of our social problems. Charity is but an apology for injustice and the aim of the church should be to translate justice into all the affairs of life.

An adjournment for luncheon afforded an opportunity for gastronomic enjoyment and for social intercourse.

At two-thirty o'clock President Garvin called the meeting to order and the Rev. A. R. Hussey read the following resolution:

Resolved, That the churches of this Conference defray the expenses of their ministers to the coming session of the Middle States Conference to be held in Troy, Nov. 11-12.

Rev. C. E. St. John gave enthusiastic testimony to the "Paragraph Pulpit" as a most effective means of proclaiming the nobility of our faith and the piety of our work. Rev. A. R. Hussey was the first speaker on the topic "How best can Unity with Freedom in Religion be established." Mr. Hussey's masterly address was illustrative of how the progress of Christianity has been retarded by myriad schools of thought, by intolerance of each others opinions and by a rigid adherence to outworn shibboleths. The energy which ought to be directed toward the upbuilding of the Kingdom of God has been diverted to the propagation of sects and sectarian loyalty has been greater than Christian charity. A united Christendom has been the hope of the ages but the proposals for its achievement have fallen far short of consummation. Neither the Roman Catholic plan of conformity to Papal infallibility—"a union of suffocation"—nor the Anglican hope of reconciliation on dogmatic lines have been productive of a united church. No project is adequate unless broad enough to include all believers. The claims of dogmatic authority are decreasing and the religion of Jesus, spiritual-mindedness and brotherly kindness, is becoming the great solvent. We need to grow more Christian, for church unity can only be effected by spiritual conditions involving mutual affection and responsibility. To work together with

consecrated effort for some great movement will create a union of hearts which shall transcend the uncertainties of theology and the conflicts of ecclesiasticism.

Dr. H. W. Kellogg of Grace Methodist Church, Wilmington, was the last speaker of the day. Dr. Kellogg clearly showed what a bewildered and crooked path the history of doctrine had followed from early times when bigotry held sway, when faith was vague and philosophy conjectural. But present tendencies indicate that theology, unable to resist the scientific spirit, is laying aside its confidence in metaphysical definitions and elaborate formulas, and with a new humility of mind is turning to the simpler task of interpreting and perpetuating the teaching of Jesus. The signs of the times disclose a growing sense of humanity and declare an increasing readiness for a new appreciation of Christianity. Every religious denomination is testing its theories and more and more is man with his needs becoming the ground of religious thinking. The basis of unity is not in ecclesiastical conformity or in legislative action but in man's restoration and glorification and in devoted service for humanity.

A rising vote ot thanks was tendered Dr. Kellogg for his fraternal courtesy and good will in addressing the Conference and a vote of thanks was also extended to the Wilmington society for its very gracious hospitality.

MABEL M. RORER, Sec'y.

The Christmas Legend

By CHARLES H. LYTTLE

Dearness of Night and Star and Cradle-lay!
The cold drift of the years has chilled it not,
Nor ever have our errant hearts forgot
The holy awe 'tis fitting men should pay
Unto the Babe and Mother. Though we may
Give ear and faith to truth by sages taught
That never God to man such wonders wrought
As time has fabled of that Natal Day,
Yet still we hallow Christmas! Holy birth
Is every birth whose heaven-sent fruit fulfills
Love's sacredness! And angels bend to earth
To bless each wistful mother's happy thrills!
And who but hastes to greet the soul, star-led
That comes from cycles' march to cradle-bed?

Michigan Conference of Unitarian and Other Liberal Churches

THE Annual meeting of the Michigan Conference was held Oct. 19-21, 1908, in conjunction with the Michigan Universalist Convention, at the Church of All Souls, Grand Rapids, Mich.

The Conference was a most happy occasion, no less for the cordial fraternal feeling than the thoughtful reverent spirit that characterized the gathering.

The first meeting of the conference on Monday evening struck the key note, which with varying emphasis pervaded the whole session. The opening sermon was by Rev. W. M. Backus of Chicago. on "An Unpopular Faith." He spoke of that freedom of faith that dominates the liberal movement, a freedom that is based on the belief that human nature is to be trusted. We believe in men, and, indeed, it is only through our steadfast belief in men and the love of men, that we can at all know an unseen God who can claim our affections. It is in this human life we come into relations with the Father, and enter into the Kingdom of Heaven, not through knowing only, but accepting the way, which is the way of Love. Liberalism must meet the challenge of positivism by seeking to see God through the lines of a perfect humanity that it has consciously sought to shape and clarify.

Tuesday's session was opened with a devotional meeting led by Rev. F. C. Southworth of Meadville, Pa. Following this an address of welcome was given by Hon. E. A. Stowe, President of the Grand Rapids Board of Trade. Greetings were spoken for the Universalist General Convention, by Rev. L. McCollester; and for the American Unitarian Association by Rev. S. A. Eliot. Both spoke of the prophetic nature of this convention, in which we discover a fundamental principle of unity, and a solidarity of sentiment. In this joint session we come to know each other, not as denominationalists, but simply as men and women, good and true, working for a higher life.

Response was made to these greetings by the pastor of the church, Rev. H. B. Bard, after which the two conventions separated for their business sessions.

Pres. C. S. Udell called the meeting to order, and in the absence of Secretary Kingman of Battle Creek, Rev. R. S. Barrow was appointed secretary pro tem, Reports were given by the officers and churches represented and committees appointed. Rev. Mr. Backus then gave greetings from the other State Conferences of his district, and Pres. Eliot and Pres. Southworth made remarks on the general work of the denomination.

In the afternoon the Women's Alliance held its meeting. Mrs. Hiram Marks of Detroit, was in the chair. Welcome was given by Mrs. F. A. Simonds, Grand Rapids, and response by Mrs. I. M. Buck, Lansing. A resume of the years work was given by Miss F. Dority of Toledo, O., and Mrs. S. L. Holmes of Detroit. for the Council of Women, (Univ.)

This was followed by an address by Rev. Florence Buck, Kenosha, Wis., on "The Opportunities of the Alliance." Miss Buck made an earnest plea for the quickening of the spirit of zeal for the right things and the best things.

After Rev. H. W. Foote had spoken of the value of the Young People's Religious Union a very interesting and able address was given by the pastor of St. Paul's Episcopal Church of Jackson, Rev. R. E. Macduff. The subject was "The Emmanuel Movement." Dr. Macduff emphasized the practical and scientific basis of this movement, with especial reference to the power of the individual over himself. "A man", he said, "having become a thinker, has in his personality the supremest power in the world outside of the Spirit of God, if that is outside, which I do not believe. As a man thinketh in his purposes, in his motives, in his heart, so is he. That is, he has the power, having become a trained thinker, to create for himself that kind of personality that he aspires to have."

A Vesper service led by Rev. H. W. Foote closed the afternoon session.

The exercises of the evening began with a service in which Rev. W. L. Gibbs of Concord, and Rev. F. C. Aldinger, pastor of the Central Christian Church took part.

The general topic of the evening was "The Bearing of Our Faith Upon the Life of To-day." This was opened by Rev. L. S. McCollester, D. D. of Detroit, who said that the liberal church has been accused of not having much religion. This charge is true if religion means a fear of God or of the future, or if it is a system of theology merely, or a doubt or anxiety as to the triumph of God. But if it is a trust in God, or a respect for the dignity of human nature, or a sense of the eternal in the souls of men, a power in ourselves making for righteousness, then we have much religion. The liberal faith is an attitude toward life, a faith that sees progress to be universal and eternal.

Speaking of the "World-wide Application of Our Faith" Rev. S. A. Eliot of Boston, Mass., said: To be a Christian, what is it? It is to make our sense of honor more instinctive, integrity firmer, friendship more delicate. It is to make our laws more loyal to the right, our homes more cheerful, our care for children wiser, our reverence more sincere. Ours is the cheerful faith that knows that its wonderful life is not a bubble that bursts, but an everlasting trust, a faith that justifies our hope, our confidence, our knowledge of world-wide application and of illimitable expectation.

Rev. W. H. Pulsford followed with the topic: "What Our Faith Means to the Individual." He said: One of the results of our liberal faith has been to bring God more near. He is "growing young and coming near." The only God you know is the God in your own heart. Jesus grew to be what he was because he tried to let the God in him work His will. This is what our faith is doing for men, showing that God is the power in and behind us to build us into the largeness and the beauty and the strength of a living glad man.

Wednesday's meeting opened with a service in charge of Rev. H. Van Ommeren of Mt. Pleasant, Mich.

Then followed a Sunday School session in which Mr. Pulsford urged the value of the proper teaching and use of the Bible. This was succeeded by a treatment of "Miracles" by Rev. J. P. MacCarthy of Kalamazoo, who showed how the miracles of modern life are just as wonderful as those ascribed to the ancient prophets. Mr. W. T. Preston of Mt. Pleasant, spoke upon the "Universality of God."

After a sermon on "The Broader Vision" by Rev. R. S. Barrow of Jackson, the afternoon was given to a consideration of the value of an education in modern life. The speakers were Pres. A. B. Church, D. D. of Buchtel College, Akron, Ohio; Pres. L. B. Fisher, D. D. of Lombard College, Galesburg, Ill., and Pres. F. C. Southworth, M. A., of the Meadville Theological School, Meadville, Pa.

At the conclusion of this part of the program a very touching little courtesy was done by Rev. Mr. Bard, pastor of the church, who, in behalf of his parish presented a beautiful boquet of golden chrysanthemums to Mrs. Hanna Pierce, in commemoration of the fiftieth anniversary of the church of which, she, now ninety-one years of age, is one of the two surviving charter members.

The final business meeting was then held. The officers elected for the ensuing year are: Pres., C. S. Udell, Grand Rapids; 1st Vice-Pres., Rev. H. W. Foote, Ann Arbor; 2d Vice-Pres., Rev. L. S. McCollester, Detroit; Sec'y, Rev. R. S. Barrow, Jackson; Treas., Mrs. B. A. Finney, Ann Arbor; Directors, Rev. C. A. Thayer, Cincinnati, O. Rev. L. S. McCollester, Detroit, Miss Florence Dority, Toledo, O., Hon. A, C. Kingman, Battle Creek; Mrs. Hiram Marks, Detroit.

It was voted to hold the next Conference in Chicago, in conjunction with the National Conference. Thanks were extended to the Church of All Souls, to the choir of the church, the press, and all who had helped to make the meetings successful.

The last meeting of the Conference was held in the evening. The speakers were Rev. A. M. Rihbany, Toledo, O., Rev. Caroline Bartlett Crane, Kalamazoo, and Rev. R. F. Johonnot of Chicago. They prophesied that though the world asks us what our faith is doing for us, and what we are doing with it, because we have a faith that is more than theology, we have also a faith that will be essentially the faith of the years to come.

So, with wishes for a continuation of these joint Conferences, the celebration of the fiftieth anniversary of the Universalist Church, and the twenty-fifth of the Unitarian Church in Grand Rapids, now united into one body, came to a close. R. S. B.

Greeting to Brethren of the Brahmo Somaj

Roll back a score of fleeting centuries;
  Lo in the Orient a splendid star!
  A meteor of divine intent, far from
Arabia shining to the cave where lies
A new-born babe in Bethlehem, whom Wise
  Men from the East hail as an avatar
  Of kingly power destined by fate to bar
The advancing host of Israel's enemies.

And now again come Wise Men from the East,
  Seeking new realms antipodal, if there
  Perchance, shining in Freedom's purer air,
The guiding-star its wanderings has ceased
And they, from age-long tireless quest released
  May welcome give to heaven's Anointed
    Heir. * * *

Meadville, Pa., 1908.

There is nothing narrow or niggardly about the thankful heart. Small souls are ungrateful. In any environment the broad, deep, loving, magnanimous nature will find abundant reasons for thanksgiving. Those who are most thankful often seem to ordinary observers unreasonably so, they have so many burdens and crosses to bear and suffer so many afflictions. To the heart that believes and loves gratitude is as natural as song to the bird or fragrance to the rose.—*La Salle A. Maynard.*

Unitarianism and the Social Question

By REV. JOHN HAYNES HOLMES

AT the last Annual Meeting of the American Unitarian Association, held in Boston on the morning of Wednesday, May 27th, 1908, a committee of some of the younger ministers of our church, moved by a desire to put the Unitarian denomination on public record as in hearty sympathy with that modern social reform movement, which is the most distinct and vital expression of the life of our time, ventured to introduce a certain set of resolutions, which pledged the renewed support of our people to that free platform of the National Conference of 1894, which declared for "more and better work for the Kingdom of God," and for that "practical religion which is summed up in love to God and love to man." The presentation of these resolutions, of course, aroused immediate opposition, as was to be confidently expected, and in the discussion which followed, the original mover of the resolutions ventured to speak in part as follows: "I stand here for the advancement of these resolutions because I believe it is time for the Unitarian church to stop puttering with this question of Social Reform, and put itself firmly on record as standing for *something*. We realize that it is immensely difficult for eight or ten or twenty men to get together and put into a statement of faith the social creed of those who are assembled here in this hall. It cannot be done: but we can approach that ideal. We can, at least, put forth to the world some phrases which will show them we are facing in the right direction. You can never move a step forward in a general idea, until you have taken the first step; and I believe these resolutions, definite as they are on the side of

conservatism, should at least be adopted as the expression of this meeting. For a hundred years the Unitarian church has led Christianity in America upon the side of theology, and I for one am dreaming of the day when the Unitarian church shall lead the churches of America upon the side of Social Reform." Whereupon, in answer to this plea, one whom I regard as one of our ablest leaders and whom I hold in affectionate regard as one of my best of friends, thought it all sufficient to reply, "Why talk about taking the first step now, when William Ellery Channing died in 1842." Now it is this brief colloquy which I desire to take as my text this morning; for in its appeal on the one hand for the passage of these resolutions of which I have spoken, and in the sharp reply on the other, harking back with sure confidence to 1842 and the death of Channing, we find clearly typified in briefest possible compass, all of the deep and threatening import of the situation which I am here to describe.

In the opening chapter of Guizot's epoch-making "History of Civilization in Europe," we find the most careful and discriminating discussion of the meaning of this all-important word "civilization," that has ever been attempted by any of the world's great historians. "The etymology of the word," he says, at the opening of his argument, "seems to give a perfectly clear and satisfactory answer as to its precise meaning. From this point of view it is evident," he continues, "that civilization implies the perfection of civil life; the development of society properly speaking, of the relations of men one with another.... When one pronounces the word 'civilization' he instinctively represents to himself the extension, the increased activity, the upward movement of social relations—on the one hand the increased production of the means of power and well-being in society, and on the other, the more equitable distribution among individuals of the power and well-being thus produced."—"But is this all"? he asks. Whereupon he enters upon a further and more elaborate discussion of the subject, leading to the conclusion that "another development than that of mere social life is clearly indicated by this word, namely, the development of individual life; of the inward life; the development of the man himself, his faculties, his sentiments, his ideals. It would include all that we mean by literature, science, art and morals. Wherever human nature is glorified by great genius–mental, moral or spiritual–wherever human nature is magnified by sublime achievement, there we recognize and name civilization."—"Two facts," Guizot then continues, "are thus contained in this one great fact. Civilization exists under two conditions and reveals itself by two characteristics. First, the development of social activity, and second, the development of individual activity. On the one hand, the progress of society, and on the other, the progress of humanity. Wherever the external condition of man is improved, uplifted, reformed; wherever the inward nature of man reveals itself in glory, there we appreciate and proclaim true civilization."

Having thus clearly defined the two essential elements of civilization, Guizot next passes on to the generalization in which we are alone interested this morning, and to which all that we have quoted thus far is but the necessary introduction—that, "if we turn to the pages of history and examine the nature of the great crises in the world's developing civilization, we shall always discover present one or the other of the elements which we have described. They are always crises either of individual or of social development. They are always phenomena which have changed the inward man,—his beliefs, manners and sentiments, or have changed his external conditions,—his situation in relation to his fellows." And to illustrate these two types of human crisis, which make up the history of mankind, and which have combined to make our civilization as it exists to-day, he cites two most significant events. As an illustration of what he calls the "crises of individual development," he instances

Christianity, "which," he asserts, "from the first centuries of its existence on, has never at any time addressed itself to the social state. It has almost haughtily announced that it was not concerned with it at all. It has ordered the slave to obey his master. It has assailed none of the great evils and none of the gigantic injustices of existing society." "And yet," he says, "no one would attempt to deny that Christianity achieved a momentous crisis in the development of civilization. And why? Because it changed the inward man, his beliefs, his sentiments, his ideals—because it worked the regeneration of the moral and intellectual man." And as an illustration, on the other hand, of what he calls the "crisis of social development" in our unfolding civilization, Guizot cites the French Revolution, "a crisis" he says, "which addressed itself not to the inward man. but to his outward condition, and which changed and regenerated society as opposed to the individual." And yet, in spite of its utter neglect of the individual, it was nevertheless, Guizot asserts, as decisive a crisis in civilization as the advent of Christianity.

In Guizot's striking contrast of these two kinds of crises, which have equally affected the development of civilization; in the striking antithesis here offered by the French historian, between Christianity and the French Revolution—neither of which, he asserts, shared any of the attributes of the other, and yet each of which played an equally vital part in the history of mankind—I find the best possible starting-point for my discussion this morning. The distinction, which he here draws and so vividly illustrates, between progress by the method of individual reform and progress by the method of social reform, is, of course, a commonplace of historical observation; but never in the work of any historian have I seen the antithesis between the two phenomena so clearly drawn as by Guizot in his "History of Civilization in Europe;" and I doubt very much, in fact, if the great Frenchman himself—distinguished historian and practical statesman as he was—really appreciated the full importance of his striking distinction between the French Revolution and Christianity. That the French Revolution was a purely social reformation, hostile indeed to Christianity and all that it implies, was of course only too evident in his day, and has become increasingly evident with the passing of the years: but that Christianity was a purely individual reform, which never at any time "addressed itself to the social state," which has "almost haughtily announced that it was not concerned with that at all;" which has "assailed none of the great evils and gigantic injustices of existing society"—this is a statement so sweeping in its conclusions, and so startling in its implications—especially when placed over against the crisis of the French Revolution—that its real import I believe, cannot have been fully appreciated either by the great writer himself, or the readers of his generation. That the spirit of the French Revolution was hostile to the spirit of Christianity, as I have said, has long been well understood; but that the spirit of Christianity was hostile to such an event as the French Revolution and all that it implies in the line of social reform—so hostile, in fact, that the two must always be placed over against one another as two contrary and mutually exclusive phenomena—this is a wholly new interpretation of history and one, therefore, of almost revolutionary significance.

It was as long ago as 1840 that Guizot's "History of Civilization in Europe" was given to the world, and yet it is only today that we are beginning even dimly to understand its real meaning and the essential justice of its striking interpretation of Christianity as a movement of individual reform. The glory of Christianity through all the ages of its existence—of Christianity both Catholic and Protestant—has been its earnest and successful cultivation of *character*. It has faithfully nurtured all that we mean by virtue, and valiantly assailed all that we mean by vice.—In the insistence of Catholicism, uponthe one hand upon the merit of good

works; in its exaltation of the monks and nuns who practised "poverty, chastity and obedience;" in its insistence that the priests should abandon all earthly ties—even those of wife and children—and keep themselves "unspotted from the world;" in its revival, in the Middle Ages, of the classic virtues of the Greek ethical teaching and its engrafting of these upon the original stock of Christian theory; in its institution of the confessional; in its crowning of its devoted martyrs and holy servants with the halo of sainthood—and on the other hand in the single endeavor of Protestantism to save souls—to convert the sinner—to bring men and women to Christ—to wash away men's sins in the blood of the Lamb; and in its reiterated insistence (in the preaching of its ministers and in the attitude of its people, in spite of its expressed contempt for "mere morality") upon the virtues of temperance, patience, purity, honesty in financial dealings, reverence for sacred objects and associations, all the more commonplace, yet fundamental, essentials of right conduct—in all this emphasis, I say, by both the Catholic and Protestant church, upon what we call "morals," we find a convincing demonstration of Guizot's declaration that Christianity as a movement has been strictly concerned with the reformation of individuals. Consciously or unconsciously, instinctively or deliberately, directly or indirectly, the Christian church has in all ages and all places been primarily concerned with the building of individual character, the making of good men and pure women, the cultivation of what St. Paul calls the "fruits of the spirit," which are "Love, joy, peace, long-suffering, gentleness, meekness, faith, temperance;" and that it has succeeded in this great work, beyond all possibility of adequate appreciation—and in so doing has performed an inestimable service to the civilization of the world—we have only to observe, on the one hand, the almost endless line of saints and heroes, whose names are held in the memory of a grateful humanity; and on the other hand, the general rise in the grade of human conduct and the standard of individual character, which, under the influence of Christian teaching and example, marks one of the triumps of civilization and holds forth hope of the realization, at some not far distant time, of that condition of human life foretold by the prophet Jeremiah, (so grossly misinterpreted, and so sadly misunderstood, as a pessimist) when "man shall no longer teach his neighbor, saying 'Know the Lord,' for they shall all know him, from the least even unto the greatest." Here, I repeat, in this work of up-lifting, strengthening, exalting the inward life of the individual, here do we find the chief glory of the Christian church.

We must remember, however, unless the historian we have quoted at such length is wholly wrong, that this work of *individual* reform marks only one element of what we mean by "civilization," and that without the other equally essential element, — the work of *social* reform,—the progress of the race is immeasurably retarded and the ultimate perfection of humanity utterly impossible. It is from this standpoint that we are made to see that if the chief glory of the Christian church has been its achievement of this one element of true civilization—individual reform—by the same token what must ever be counted as its eternal shame is its utter neglect of that other equally vital element in human progress—social reconstruction—at which Guizot has more than hinted in his contrast of Christianity and the French Revolution. With the external circumstances of man's life; with the relations of men, one with another; with the material environment in which the race has flourished or decayed; with all that we mean by "social conditions," the church has never concerned itself in the slightest degree. On the contrary, it has not only been indifferent to human existence in its social, as opposed to its individual, aspects—it has, as Guizot expressly says, not only "attacked no great wrongs and assailed no gigantic injustices of social life"—but it has been consistently *hostile* to any

movement, religious or otherwise, looking to the radical transformation of the social structure. "It has ordered the slave to obey his master," says Guizot specifically, meaning by that phrase to cover all that great mass of cases where the church has been persistently on the side of things as they *are* in human society, instead of being, as befitted the Church of God, on the side of things as they *ought* to be.

This is a sweeping indictment and many of you may be tempted to offer a categorical denial of its truth. Christianity, you say, not achieved any social reforms? What a ridiculous contention! "Has it not lifted woman to equality and companionship with man—secured the sanctity and stability of the marriage tie—changed parental despotism to parental service—eliminated unnatural vice, the abandonment of children, blood-revenge, and the robbery of the ship-wrecked, from the customs of Christian nations? Has it not abolished slavery; mitigated war; covered all lands with a net-work of charities to uplift the poor and fallen; fostered institutions of education; aided the progress of civil liberty and social justice, and diffused a softening tenderness throughout human life." How is it possible, in the face of such facts as these, to contend that the church has never concerned itself with the problems of social reform—"has attacked no great wrongs and assailed none of the gigantic injustices of social life"?

This refutation would seem to be decisive, and yet, in spite of the plausibility of its arguments and the impressive character of its specific instances I would beg to offer two replies, in support of my original contention, which I find concisely stated in Rauschenbusch's epoch-making book on "Christianity and the Social Crisis." "In spite of all that can be said in behalf of the Christian church as an agency of social redemption," says Rauschenbusch, in reply to just such an objection as I have ventured to put upon your lips, "the church has not really changed the face of society in the slightest, not re-constructed in any minutest part, the frame-work of the social organism." "In the first place," he says, "the social effects which are usually enumerated do not constitute a reconstruction of society, but were mainly a suppression of some of the most glaring evils in the social system of the time. In our own age, the church has aided in mitigating the suffering entailed by war through the Red Cross Convention and otherwise, but it has never yet turned more than a fragment of its moral force against war as such. The church is rendering some service to-day in opposing child labor and the sweat shop system, which are among the culminating atrocities of the wages system, but its conscience has not at all awakened to the wrongfulness of the wages system as a whole, on which our industry rests. Thus in general the church has often rendered valuable aid by joining the advanced public conscience of any period in its protest against some single intolerable evil, but it has accepted as inevitable the general social system under which the world was living at the time, and has not undertaken any thorough-going social reconstruction in accordance with Christian principles." "In the second place" he continues, "the most important effects of Christianity went out from it without the intention of the church or even against its will....and were accomplished by its indirect and diffused influence rather than by any direct championship of the organized church. It is this diffused spirit of Christianity, rather than the conscious purpose of organized Christianity, which has been the chief moral force in social changes. It has often taken its finest form in heretics and free thinkers and in non-Christian movements. The church has often been indifferent or hostile to the effects which it has itself produced. The mother has refused to acknowledge her own children. It is only when the social movements have receded into past history and can be viewed in the larger perspective that the church, with pride, turns around and claims that it was *she* who liberated the slaves, *she*

who gave the people liberty, and *she* who emancipated women."

If we desire any evidence of the essential truth of these conclusions, we have only to turn to the pages of history, where, says Rauschenbusch, "the facts are so clear upon this point, that the indirectness of the social influence of Christianity has been set up as a kind of doctrine." Most impressive of all is the fact which, as I have shown you, Guizot himself sets down, in order to point his moral against the church, the stupendous Revolution of Robespierre, Danton and Marat. For three centuries or more, the Christian church of France had been the steadfast champion of the "Ancien Regime" under which the people bore heavier burdens, endured more dreadful cruelties, and were heaped upon by more outrageous injustices, than the people of any other age or place in human history. No enmity of the Bourbon kings was too great, no crime of the degenerate nobility was too monstrous, for the blessing of the church. Indeed, the priests vied with kings and nobles in the practice of injustice and the exercise of tyranny; and were the very first to protest and act against anything looking toward a reconstruction of society. What wonder, when the deluge came, and the nation seemed for the moment engulfed in chaos, that the outraged people, on top at last, smote the church with the first blow of their liberated arms, and pursued bishop and arch-bishop with a fury even fiercier than its pursuit of king or noble; and at the inauguration of the Republic, formally banished religion from the land as the "worst enemy of liberty, equality and fraternity," and in the place of the hated deity, enshrined, with the pomp and circumstance befitting the coronation of a king, the Goddess of Reason incarnate in the person of a common prostitute?—Even more striking an illustration of this fact is the story of Luther and the Peasants' Revolt in Germany. For generations, the peasants of the Germany of the sixteenth century had been suffering only less bitterly than the peasants of neighboring France. An enormous increase of wealth on the one hand, manifesting itself in every form of senseless luxury, was matched on the other hand, as is always the case, by the frightful poverty of the great mass of the population. Foremost in the work of oppression and robbery was, of course, the Roman church, which here, as everywhere, was "grinding the faces of the poor." Unrest, disturbance, vain revolt against intolerable conditions, sporadic uprisings of the peasantry against nobles and priests, were the prevailing characteristics of the age, when suddenly the great Luther appeared, and on this turbulent flood of social unrest launched the Reformation. "When the great reformer's voice was heard," says Gladden, describing this event in his "Church and Modern Life," "these were the people who listened and interpreted his words by their own experience. If his quarrel was largely with theological or ecclesiastical abuses, theirs was with political injustice, but it seemed to them that he fought their battle." What wonder, therefore, when Luther's religious Reformation was fairly under way that a great up-rising of the poor speedily followed? What wonder that a social revolution succeeded fast upon the heels of this ecclesiastical and doctrinal revolution? And what did Luther do, in the face of this momentous crisis? "In almost savage wrath he turned upon the peasants, and in his tract 'Against the Murdering, Thieving Hordes of Peasants,' he urged the princes to crush the insurrection. 'In such times as these,' he said in the tract, 'any prince can merit Heaven better with blood-shed than with prayer.' And the princes followed Luther's counsel, and the peasants' uprising was put down with relentless severity." The new religion, like the old, that is, would have nothing to do with righting the social wrongs of the common people; would not concern itself with the work of social reform. Luther was busy "saving souls,"—not with doing justice and loving mercy. "It is probable," says Dr. Lindsay, of this crisis, "that Luther saved the

Reformation in Germany by cutting it free from the revolutionary movement." But is not Dr. Gladden justified in wondering "whether success won at such cost is worth having," and whether "if Luther had gone down with the peasants in the struggle for freedom, the sacrifice would not have brought a larger and fairer reformation." But why confine our illustrations of the church's indifference or hostility to the work of social re-construction to the past? Why not speak of facts, in confirmation of this thesis, which we ourselves have seen and understood? What are we to say, for instance, of the attitude of the Protestant Church of America toward the attempt to free the slaves? What are we to say of the attitude of the Roman church of Italy toward the attempt of patriotic Italians to free the land from the rule of France and Germany and Austria, and to establish a free kingdom of United Italy? What are we to say of the repeated conspiracies of the Roman church in France to overthrow the Third Republic and establish an Orlean or Bonapartist monarchy? What are we to think of the position of the Greek church in Russia in its whole-hearted alliance with the dynasty of the Romanoffs, and its virulent hostility to the peasants, the students and the "intellectuals," in their dreams of liberty and life? What are we to think of the apathy, to say the least—or as I think it should be called, the hostility—of the church of all countries and all denominations, to that great social reform movement of our time, which is destined to be reckoned in ages yet unborn, as the most significant event of the early twentieth century? Turn where you will to-day in the modern world, as we see it before our face and eyes—pore over the pages of history as they stand folded upon our library shelves—and where will you point me to a single instance of Christianity standing as the moving impulse, the dominant passion, and the directing power of a great movement, looking to the liberation of a people, the emancipation of a class, or the re-construction of a social order. I believe that Guizot is right when he says: "Christianity has not at any time addressed itself to the social state." I believe Rauschenbusch is correct when he asserts that "the church has accepted as inevitable the general social system under which the world was living at the time and has not undertaken any thorough going social reconstruction in accordance with Christian principles." I believe that Dr. Gladden is on perfectly safe ground when he declares that the "church has been neglectful of her real business, which is to save the world; to Christianize the social order; to secure in the world right social relations among men."

Of course there are still those who would seek to justify the church, in the face of this terrific arraignment of its neglect of, and hostility to, the social progress of humanity, by retreating to the last ditch of all, and there making a final stand on the plea that, while it may be true that Christianity has never undertaken any "thorough-going reconstruction of the social order," as Guizot, Rauschenbusch and Gladden unite in saying, yet this is not, after all, a fair or valid criticism, since it is not the church's business—whatever may be said to the contrary—to concern itself with the problem of social betterment. The church, they say has seen more clearly than its critics that religion is concerned solely with human souls as isolated entitles—with men and women in their individual capacity—with the building of character—with what Guizot accurately terms, "individual reform,"—and while it is true that this is only one element of the progress of civilization, it is still, very properly, the only one with which religion has anything to do. The business of the church is not to save society by attempting to reconstruct the social structure, to change from top to bottom the relations of men with one another, as parts of the social organism; but its business is to save society by saving men. "The mission of the Church," as a recent

writer has put it, "is to implant the divine life in the souls of men, and from these regenerated individuals, forces of righteousness will silently radiate and evil customs will melt away without propaganda." In censuring the church, therefore, say our critics, for concerning itself with only one of these two elements of human progress, you are censuring it for its wholly commendable course of minding its own business, and doing faithfully the work it was appointed to do, and not wandering far afield in search of activities for which it was never intended. You are as unreasonable as though you were to blame the fishes for not swimming in the air as well as through the sea, or were to criticize Shakespeare because he did not write prose as unrivalled as his poetry, or were to denounce Phillips Brooks for not being as great a statesman as he was a prophet.

This plea sounds plausible enough, but I am inclined to think all the same that Professor Rauschenbusch is right when he exclaims—apropos of this defect of a recreant Christianity, "we suspect that this theory was derived to put the best face possible upon an uncomfortable fact." Religion as the greatest thing in the world, and the most vital power for good or ill that has ever affected the lives of men, cannot, even if it would, limit itself to only a part of the problem of civilization. It cannot, if it would, concern itself with men as individuals, and remain indifferent to men as social beings. Just in so far as religion has to do with saving the lives of men and women, just in so far has it to do with the food men eat, the clothes they wear, the houses in which they live, the labor with which they are burdened, the wages which they are paid, the diseases to which they are exposed, the tyranny beneath which they are oppressed, the dangers of degradation, ignorance and sin in which they are imprisoned. It is divinely true that man does not live by bread alone, but it is equally true that bread is the very foundation of any life at all. It is folly to talk about reforming the individual apart from the social organism of which he is a part; folly to talk about saving a soul apart from the material garments in which the soul is clothed; folly to talk about building character apart from the external condition without which any character at all is impossible.

When vast multitudes of men are oppressed, degraded, held fast-bound in condition of poverty, ignorance and vice; where any free, hopeful, courageous human life is impossible—as was the case with the German peasantry in the fifteenth and sixteenth centuries—then the church is the servant of human life, is vitally concerned! When an entire nation of men, women and little children is taxed to the point of starvation, down trodden to the point where existence is a curse and death a blessing—as was the case with the people of France in the last decades of the Bourbon monarchy—then is it the business of the church, as the representative of the justice, the mercy and the love of God, to interfere on behalf of humanity! When three millions of blacks are held in the bonds of slavery in a land "dedicated to the proposition that all men are created free and equal," and thereby reduced to the lowest depths of material, moral and spiritual degradation, it is the business of the church to act in the name of that civilization which it is appointed to serve. And when to-day we find millions of men literally enslaved by reason of the private ownership of land, public resources and public utilities—by reason of the iniquities of the wage system—by reason of special privilege in all its protean forms—by reason in a word of all that we mean by Capitalism—it is again time for the church to act, in the name of a just and a righteous God. Civilization is of a single piece—we can't serve part and expect to serve the whole. For the church to elude itself into thinking that it can further human progress most truly by concerning itself exclusively with individual reform to the total neglect of social re-

form, is to be guilty of a fatal and almost ludicrous mistake, the pernicious consequences of which are all too prominent on the pages of human history. Try as it will the church cannot serve the individual life to the exclusion of society; and just in so far as it has attempted to do this impossible thing in the crises of history—just in so far as it has been deaf to the social cry at such epochs as those of the Peasants' Revolt, the French Revolution, and the American anti-slavery struggle—just so far has it retarded and not furthered the progress of the race, hindered and not advanced the march of civilization, proved an enemy and not a friend to humanity. Isaiah, I ween, was not thinking of religion as concerned only with individual reform when he exclaimed: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment and relieve the oppressed." Micah saw that religion was responsible for something beyond individual redemption when he said: "What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God." Amos foresaw in vision that the true work of the church was something other and better than merely saving souls, when he declared that the day was coming when "judgment should flow down like water and righteousness like a mighty stream." And Jesus of Nazareth himself was something more than a teacher of individual morality—was in very truth a social reformer and nothing else—when he declared: "Ye cannot serve God and Mammon"—when he bade the rich young man to sell all his goods and give them to the poor as the last condition of eternal life—when he uttered the parable of the rich man and Lazarus—when he proclaimed that he had come to bring not peace but a sword—when he forbade his disciples to be called Rabbi or Father or Master, "for all ye are brothers"—when he asserted that he would destroy the Temple and in three days rebuild it—when he declared again and again as the sum of all his teaching that he had come to establish the kingdom of God on the earth. "If Christianity," said the eminent Belgian economist Emile DeLaveleye, "If Christianity were taught and understood conformably to the spirit of its founder, the existing social order would not last a day." And it was our own James Russell Lowell and no mad fanatic who solemnly affirmed: "There is dynamite enough in the New Testament, if legitimately applied, to blow all our existing institutions to atoms." This last ditch of defense therefore is no defense at all. The church is rightly concerned not only with individual but with social reform—it is the servant not of a part but of the whole of life—and as it is its lasting glory that it has done so much to cultivate the inward virtues of the soul, so it is its lasting shame that it has done so little to cultivate the outward justice of society. "It is a fact," says Rauschenbusch, "that there has been a startling absence of any effort to transform the social life of humanity. But that lack has not been due to the wise self-restraint of the church, which knew a better way, but to causes which have paralyzed its reconstructive purpose and power."

I have gone thus at great length into the relationship of Christianity to the development of civilization, and have emphasized the exceedingly one-sided part which the church has played in the progress of humanity, that I might have a firm and sure foundation for what I propose now to say upon Unitarianism and the Social Question. And you will see at once the relation between all that has gone before and all that I shall now proceed to consider, when I assert, at the very outset, that what I have said here of Christianity I would assert with equal truth of Unitarianism, although with varying emphasis. Thus, in the first place, like all Christian churches, Unitarianism has devoted itself exclusively to the cultivation of individual character; although the methods of cultiva-

tion practiced, and the ideals of Christian virtue pursued, have been wholly distinctive. To the Protestant church in general, Christian character has been something widely separated from the ordinary moral standard of the world. It is this unique apprehension of what constituted the true type of Christian piety which has led to the Protestant's scorn of "mere morality." The person who in inward character was a true Christian was something more than what we mean to-day by a good man. He was not merely honest, upright, brave, patient, temperate, clean of hand and pure of heart, as any true and virtuous man of the world might be. He was more than this. He was one who, under the influence of what the church liked to call Divine Grace or the Holy Spirit, had been inwardly made over. He was as one transfigured so to speak—a man no longer "conformed to this world" to quote the words of Paul, "but transformed by the renewing of his mind." This conversion, which constituted the essence of Christian piety and the attempt to achieve which constituted the essence of "Christian nurture" as Bushnell called it, was made manifest by certain outward signs, not so much of virtue as of what our fathers loved to term "piety." These signs were the acceptance of certain dogmas of belief, conformity to certain ritualistic practices, observance of certain ecclesiastical rules and regulations, the confession of certain very vivid inward experiences—and so on indefinitely. With the Unitarian church, however, the cultivation of character has signified a very different thing. We have believed that character meant nothing more nor less than practical virtue, and that the cultivation of character involved nothing more nor less than the cultivation of "mere morality." We have believed that the evidence of a Christian life was nothing other than simple goodness, and the proof of the presence of the spirit of God in the soul of man was nothing other than the possession of "Love, Joy, Peace, Longsuffering, Gentleness, Faith, Meekness, Temperance," which St. Paul expressly defined as the "fruits of the Spirit." Traditional Christian piety we have regarded as the abnormal product of a false theology—the whole theory of conversion and regeneration nothing but the amorphous growth of a corrupted superstition. We have believed that all of religion was contained in Jesus' declaration: "Ye are my disciples if ye have love one for another"—in St. Paul's straightforward utterance "Love is the fulfilling of the law"—in St. John's simple commandment "Love one another." In our work of individual reform therefore we have sought nothing but the cultivation of goodness—the making of good men and women—the production of good works; and to the accusation that the result is not religion but "mere morality" we have been perfectly frank in answering "So much the worse for religion."

Different as is the Unitarian ideal of Christian character from all that has gone before, and different as are the Unitarian methods of "Christian nurture," the point to observe is that the Unitarian church is still at one with all the rest of Christendom in having concerned itself primarily with this problem of individual reform. Our ideal has always been the building of character and the cultivation of righteousness. In estimating the efficiency of our work as a church, we never tire of pointing to the illustrious roll of brave men and noble women whom we have given to the world. And this is still our one endeavor, our single ambition, our exclusive ideal. Says Dr. Eliot, in his Annual Report as President of the American Unitarian Association for 1907, voicing the unanimous sentiment of our people, "Our churches are not in the business of proclaiming a creed or of building a sect. They are in the business of trying to make better American citizens, trying to increase the number of free, thoughtful, happy men and women." Again in his Annual Report for 1906 he declares "These churches do not exist to proclaim a creed or to perpetuate sacraments or to enlarge a sect. Their fund-

amental purpose is to upbuild the higher attributes and powers of American manhood and womanhood, to nourish and transmit endowments of truth, gentleness, purity and honor." And still again in his report for 1905 he proclaims "The glory of our fellowship of churches is not in our numbers, which are insignificant, but in a certain quality of character and a certain standard of public serviceableness which is nurtured in the atmosphere of free religion." And in each case, as has been his admirable custom for so many years, he names the honored roll of the good men and true women who have passed away in the year previous to his report, and describes the roll, as in his last report of 1908, "as the invincible argument for the maintenance of our free Christian churches." This, as he says, "is the business that we are in"—the business which, as I have shown you at length, has exclusively concerned Christianity from the beginning.

But not only is this proposition true, as I believe I have demonstrated, but its converse is true also—viz., that Unitarianism, exclusively concerned as it has been with the problem of individual reform, has never given itself to that other and complementary problem of all progressive civilization—the problem of social reform. This statement, I know, has a very strange sound to your ears, and I can already see many of you "whetting your beaks and sharpening your claws," as Huxley used to put it, to controvert the truth of my assertion. What! you say, Unitarianism never engaged in the work of social reform? That is sheer nonsense on the face of it! Have you forgotten Channing, and his immortal work in behalf of education, temperance, labor and international peace? Have you forgotten Joseph Tuckerman and his immortal ministry to the poor of Boston? Have you forgotten Dr. Samuel G. Howe and his labors for the blind—Dorothea Dix and her redemption of the insane—John E. Williams and Charles E. Barnard and their crusade for the saving of little children—Henry Bergh and his Herculean achievements in preventing cruelty to animals! Have you forgotten the unnumbered thousands of faithful Unitarian men and women, unknown to fame perhaps beyond their own immediate neighborhoods, but who are there held in grateful memory because of their unrequitted service in behalf of the community? Have you failed to note, in President Eliot's Annual report for 1905—and this is no isolated instance—that he speaks of "The glory of our fellowship consisting not only in a certain quality of character but also in a certain standard of public serviceableness." Have you forgotten the famous remark made to Dr. Hale by a recent convert to Unitarianism, that a new Unitarian church meant to the Association officers only one more institution, but that to the community in which it was planted it meant good schools, free libraries, clean streets and honest government? Unitarians not engaged in the work of social reform? Why, you answer in great amazement and some indignation, Unitarians have been doing nothing else for more than a hundred years!

I grant you freely that to this reply there is great cogency and true significance. It is true that the indictment against historic Christianity—that it has never concerned itself with social reform—does not hold against Unitarianism to any such extreme degree as against Catholicism and Protestantism in general, and yet I assert that it holds. It is true that Unitarianism has come nearer to undertaking the real work of social reconstruction than any other body of Christians; and yet it has never really undertaken it. It has recognized the need of social reform—it has heard the appeal for social reform—it has done the work that it has vainly tried to convince itself was really the work of social reform—and yet, genuine social reform it has never achieved! All through Unitarian history we find the noblest efforts looking to the improvement of society, but none really looking to its radical reconstruction!—we find hundreds of Unitarians en-

gaged in seeking the amelioration of social conditions, but scarcely one engaged in seeking their reform. And between the improvement of society and the reconstruction of society, between the amelioration of social conditions and the reform of social conditions, there is a space as wide as all eternity. To improve society as it is, is one thing —to reconstruct society as it ought to be, is quite another. To ameliorate social conditions so that, as a result, they are the same conditions only made a little better and easier and less destructive, is one thing—but to reform social conditions so that as a result they are no longer the same conditions improved a bit but wholly changed conditions, is a wholly different thing. I should be the last to deny that the church has not always been trying to improve society. Why every good man and every pure woman whom the church has nurtured has been an agent of such improvement. I should be the last to deny that the church has not always sought to ameliorate social conditions. What, I ask you, is the age-long record of Christian charity but a consecrated endeavor at such amelioration? And I should be the last to deny also, I hope, that our Unitarian church has not excelled all other churches in its capacity to develop unselfish men and women, whose hearts have been open in sympathy to all the wretched among their fellows, and whose hands have been extended to give them help and healing. But to assert that work of this kind is what Guizot had in mind when he speaks of one of the two essential elements of progressive civilization being social reform, and instances the French Revolution in illustration of his meaning—or what Gladden has in mind when he writes his chapter on the "Coming Reformation" and uses the episode of the Peasants' Revolt as the indication of what he thinks this reformation ought to be—or what Rauschenbusch has in mind when he refers to the "work of social reconstruction" as the demand of the hour, and cites Socialism to interpret his message—to assert this of the work of Unitarianism, I say, is simply to delude ourselves and to deceive others.

In short, in answer to the plea that Unitarianism has been engaged in the work of social reform and is therefore not open to the general indictment which has been brought against the historic church, we have only to repeat the two distinctions so clearly outlined by Rauschenbusch in his answer to the similar plea offered in behalf of Christianity in general. You will remember how he declared, in answer to the assertion that the Christian church has reconstructed society, that two things were to be said—first "that the social effects enumerated do not constitute a reconstruction of society," but are mainly the suppression or amelioration of certain isolated or more glaring evils of the time; "and that thus while the church has often rendered valuable aid by joining the advanced public conscience of any age in its protest against some single, intolerable evil, it has yet accepted as inevitable the general social system under which the world was living at the time," and has not undertaken to reconstruct it. And secondly, you remember he declared, that "it is the diffused spirit of Christianity rather than the conscious purpose of Christianity which has been the chief moral force in moral changes"—and that this spirit has "often taken its finest form in heretics and freethinkers," while the organization itself has remained indifferent. Now both these replies, as offered by Rauschenbusch in answer to the plea in behalf of Christianity, are equally applicable to Unitarianism. Name all the social effects achieved by Unitarians in the past—the relieving of the poor by Dr. Tuckerman—of the blind by Dr. Howe—of the insane by Dorothea Dix; the reform of public education by Horace Mann—of the civil service by George William Curtis —of the position of women by Lucy Stowe, Mary A. Livermore and Susan B. Anthony—and you will find that these cases, great as they undoubtedly are, do not constitute a "reconstruction of society on a new and Christian

basis," but "are merely the suppression or amelioration of certain of the isolated and more glaring evils of the time;" and that thus "while rendering most valuable aid in its protest against some single, isolated evil, Unitarianism has yet accepted as inevitable the general social system of the time and has not attempted to reconstruct it." And then again is it equally true of Unitarianism as of Christianity in general that "it is the diffused spirit" of our faith, with its emphasis upon love, sympathy and service as the highest attributes of individual character, "rather than the conscious purpose of the organized body, which has been the chief moral force in moral changes." And with us also, exactly as with historic Christianity, this diffused spirit of service "has taken its finest form in heretics and free thinkers." Whenever Unitarians begin to talk about their work as social reformers they always cite the names of Channing and Theodore Parker—and rightly, too, for truer social reformers than these two men the world has never seen. And yet it might be well for us to remember that in their attitude toward the social question of the day and in their labors for genuine social reform, both of these men were heretics—Parker, the more despised and rejected of the two, only because of his greater radicalism as a reformer—and that to describe organized Unitarianism as the agent of social reform because of these two prophets is only a little less ridiculous than to call medieval Catholicism such an agent, because of the work of its Florentine priest, Savonarola. Theodore Parker throughout his career was denied the recognition of the Unitarian church and was supported in his Herculean labors as a reformer only by the members of his own independent congregation; and although the fact is conveniently obscured at the present day, it is none the less true that his banishment from the Unitarian body was just as much on the ground of his social as his theological heresies. And as for Channing and his relations with Unitarianism as a reformer of society, I need only refer you to Mr. Chadwick's chapter on the subject in his biography of the great Boston preacher. Speaking of the Unitarians of Boston whom Channing was trying to lead and influence, Mr. Chadwick says: "Narrow, unimaginative, friendly, strictly honest, not devoid of sentiment, but inhospitable to ideas, strong in domestic virtue and with a serene self-consciousness of doing pretty well on the whole—such was the Unitarian layman who furnished Channing with the social material with which he had to work toward higher social ends. Up to a certain point Channing found him tractile and even ductile; beyond that, oppugnant and immovable. Hence moments of profound depression and the feeling that his labor had been spent in vain. His anti-slavery temper was but one manifestation of a moral elevation that was wearisome to the Unitarian layman. What he would do on lines of social reform must be done with this kind of personal stuff. The Unitarian layman would walk a mile with him or twain, but when Channing invited him to soar into the upper air, he said 'I pray thee, have me excused.'"

In short the plea that Unitarians have been actually engaged in the work of social reform is as vain as the corresponding plea in behalf of Christianity in general. The indictment of Guizot and Rauschenbusch and Gladden against the church at large holds almost as strongly against Unitarianism. The service of many of our men and women has been sublime—much of their labor greatly conducive to social amelioration—but they have not concerned themselves at any time with real reform. The final verdict of Dr. Campbell, in his "Christianity and the Social Order," about these humanitarian activities of the church, is as valid against Unitarians as against the church in general. "A great part of this devotion," he asserts, "is waste of energy—a desperate effort to deal with symptoms instead of causes."

So anxious am I to make this point clear that I venture to refer to what is to my mind the final and conclusive

demonstration of this indictment as brought against the Unitarian church. I refer to the attitude of Unitarians toward the anti-slavery struggle. Here was the time that tried not only the souls of men but the souls of institutions. Here was the one time in American history when the challenge was sounded, clear as a silver trumpet, for the church of God to serve civilization by undertaking not merely individual but social reform. Here was the time in the development of our national life when the church had the chance to "attack a great wrong and assail a gigantic injustice"—a chance to bid the slave go free; and here, as always in Christian history, the church declined to answer—nay, not only declined to answer, but opposed the movement of reform as Luther opposed the Peasants' Revolt and the church of France opposed the attempt to reconstruct the "Ancien Regime." And of this base desertion of the one cause in the nineteenth century that was unmistakably the cause of God, the Unitarian church was as guilty as any other. It is true, without question, that many of the bravest and noblest anti-slavery leaders of the nation were Unitarians, as witness Theodore Parker, Orville G. Dewey, Samuel J. May, William H. Furness and Charles Follon, not to mention many others. It is true, without a doubt, to quote the words of Mr. May in his "Recollections," that "we Unitarians have given to the anti-slavery cause more preachers, lecturers, writers, poets than any other denomination in proportion to our numbers, if not without any comparison." But it is distinctly not true, as Mr. Cook asserts in his "Unitarianism in America," that "in proportion to its numbers, no religious body in the country did so much to promote the anti-slavery reform as the Unitarians." In the leaders that we furnished, as Dr. May says, we did more perhaps than any other Christian denomination, but as an organized religious body we did worse than nothing. We often forget this to-day, when the struggle has been fifty years or more dead, and it is easy to say that because Theodore Parker in Boston and Dr. Dewey in New York or Dr. Furniss, Philadelphia, were anti-slavery champions, therefore Unitarianism itself was on that side. But the testimony of the men, who were in the heat and fury of the combat and knew the exact situation as we do not to-day, tells quite another story. Dr. Samuel J. May, the gentlest and most charitable of men, speaks of "the discreditable pro-slavery conduct of the Unitarian denomination. The Unitarians as a body," he says, "dealt with the question of slavery in anything but an impartial, courageous and Christian way. Continually in their public meetings the question was staved off and driven out because of technical, formal, verbal difficulties,, which were of no real importance and ought not to have caused a moment's hesitation. Avowing among their distinctive doctrines the brotherhood of man, we had a right to expect from the Unitarians a steadfast and unqualified protest against so unjust, tyrannical and cruel a system as that of American slavery, but they refused to speak as a body and censured, condemned and execrated their members who did speak faithfully for the downtrodden, and who cooperated with him whom a merciful Providence sent as a prophet of reform." Rev. O. B. Frothingham is fully as condemnatory of the Unitarian attitude. He says that Unitarians as such "were indifferent or lukewarm: the leading classes were opposed to the agitation." And he adds even more sweepingly "that as a class the Unitarians were not ardent disciples of any moral cause." The biography of William Lloyd Garrison, written by his children, is a melancholy record of Unitarian indifference, hesitation and cowardice. Moncure D. Conway, in his recent autobiography, bears eloquent testimony to the same effect. Nor can we forget, as a typical instance of the real situation, that when Dr. Charles Follon was drowned in the burning of the steamer "Lexington" in Jan., 1840, and the Massachusetts Anti-Slavery Society requested the use

of the Federal St. Church for a commemorative service at which Dr. May was to make the address, although Channing, the minister of the church, seconded the petition. Follon being one of his dearest friends, it was resolutely denied by the church's officers—"an act" says Chadwick, which marks Channing's "withdrawal from a ministry to which such an incident was possible." Protest as we may, the fact yet remains that in the one great social crisis of our country's history, Unitarianism failed, just as it seems destined to fail once again in the new crisis of this new century.

The reference to the new crisis of the new century brings us immediately now to the situation which is the occaion of this paper. The Unitarian church like every other church finds itself confronted to-day by what we call, for lack of a better term, the "Social Question," which represents the most stupendous crisis in the history of western civilization. The crisis of social life embodied in such catastrophic events as the Peasants Revolt, the French Revolution and the Civil War are insignificant in comparison. The real gravity of the situation is nowhere better set forth—with greater restraint or deeper comprehension—than in the introduction to that most remarkable book that English literature has produced since Carlyle's "Past and Present" and Ruskin's "Unto This Last," and to which I have already frequently referred—Rauschenbusch's "Christianity and the Social Crisis." "Western civilization," he says, "is passing through a social revolution unparalleled in history for scope and power. By universal consent this social crisis is the overshadowing problem of our day. The industrial and commercial life of advanced nations are in the throes of it. In politics all nations and methods are undergoing upheaval and re-alignment as the social movement advances. In the world of thought all the young and serious minds are absorbed in the solution of the social problems. Even literature and art point like compass needles to this magnetic pole of all our thoughts."

The beginnings of this crisis which is now upon us are to be found in the invention and general adoption of power machinery, which had its origin in the successful harnessing of steam for human use by James Watt in 1769. With this date, which marks a revolution, says Rauschenbusch, "beside which the American Revolution of 1776 and the French Revolution of 1789 are puny episodes, the old economic world tottered to its fall," "like San Francisco in 1906:" and there rose up this new and modern economic world whose leading characteristics are improved methods of agriculture, the stupendous development of natural resources, the manufacture of material commodities at a wholesale rate of production, the horrors of the mine and factory, the indefinite extension of the iniquitous wage system, with its division of the population into two classes, employer and employed, the growth of great cities with the resultant congestion of population, the miseries of tenements and slums, the labor of women and children as well as men, the growth of immense wealth concentrated in the hands of a few and extension of poverty among the many, and in general all of those hideous conditions of modern social life, which are clustered under the one word "Capitalism." The transition from the old economic condition to the new, made necessary by the general adoption of power machinery, was attended by indescribable misery. This mighty giant, which at first was regarded as the Hercules who was to cleanse the Augean stables of society of their age-long ills, proved but the creator of greater wretchedness than men had ever known before. We have only to read the writings of Carlyle to see the darkness of dreadful want and suffering that fell upon the workers of the world. The expensive machinery, falling into the hands of the wealthy few who were able to buy and operate it, destroyed at a blow the old system of home industry and established at once our modern factory system. Society was

instantly divided between the few employing capitalists and the millions of employees. In an instant disappeared the independence, the approximate equality and the old security of the former life, and while the few grew immensely wealthy, the great masses of the population were barely able to keep body and soul together on what was called their living wage. Driven to work by hungry mouths and shivering bodies, women and little children bent over the swiftly moving spindles; cheaper than men they competed with their own husbands, brothers and fathers, and so forced the wage to a point lower than ever before. The machines concentrated in great factories created the modern city; "they piled the poor together in crowded tenements at night and unsanitary working rooms by day. Poverty leaped forward simultaneously with wealth. From 1760 to 1818 the population of England increased 17 per cent and the poor belief increased 153 per cent." "Here is the incredible paradox of modern life," says Rauschenbusch: "The instrument, by which all humanity could rise from want and the fear of want, actually submerged a large part of the people into perpetual want and fear. When wealth was multiplied beyond all human precedent, an immense body of pauperism with all its allied misery was growing up and becoming chronic. It is hardly likely that any social revolution by which hereafter Capitalism may be overthrown will cause more injustice, more physical suffering and more heartache than the industrial revolution by which Capitalism rose to power."

While these dire effects of the industrial revolutions have been experienced in England and the Continent, with us here in America these effects long postponed—partly because there was no old economic order to destroy, partly because in a new country undedeveloped, sparsely settled and with inexhaustible natural resources, new adjustments are always possible, partly because the abundance of free and cheap land has been a constant outlet for labor and long kept labor scarce and wages high—these effects long postponed I say, are just now beginning to appear. We are beginning today to reap the fruits of that Capitalism, the Cadmean seeds of which we have long been sowing. We have only to look about us to see the premonitions of advancing storm. The land, once apparently so abundant as to provide indefinitely for extension of population, more and more becoming concentrated in the hands of the few, and in the great centres of population becoming one of the corner stones of enormous private wealth—the wage system, which permits a few capitalists to own all the means of production and distribution, and all the rest of mankind to compete on the basis of starvation for the right to use them, and which acts thus as the positive guarantee of perpetual poverty; which ravages society like a pestilence, by working to the limit weak women and undeveloped children, by throwing on the tender mercies of the community hundreds of thousands of helpless, self-respecting laborers in periods of industrial distress, and by abandoning employees utterly in cases of incompetence which comes to some, injury which comes to many and old age which comes to all—the very apparent physical decline of our people, attendant upon overwork, insufficient food and clothing, bad air, absence of light, unsanitary condition of living in the congested districts of our great cities, tuberculosis, alcoholism and other social diseases—the growing social inequality attendant always on extremes of wealth and poverty, inevitable under a Capitalism which is based on economic dependence," and resulting in class envy, class strife and the ruin of democracy—the increase of political corruption as a necessary consequence of a Capitalism which seeks special privilege in protective tariffs, public franchises, and exemption from governmental regulation and taxation,—the general crumbling of public and private morality inevitable in an economic order based on materialism, dominated

by the spirit of selfishness, and obsessed with the idea that poverty is the only sin and wealth the only virtue, that crumbling revealed in the reputations that have been ruined and the characters that have been shattered in the ranks of our so-called best citizens during the last few years—the undermining of the family evident in the rapid increase of separations and divorces, the prevailing sterility of the marriage relation, the rapid extension in the best classes of society of the committing of adultery and the keeping of "two establishments," the alarming prevalence of marriages of convenience for titles, money or social standing, which is simply a kind of prostitution which society agrees to call respectable—the very rapid growth in this country of that heterogeneous group of movements which because of our ignorance we dub with the common title of Socialism, and which are alike only in the one feature of constituting a protest against the continuance of the industrial order—all these facts which I have here enumerated and countless others only less notorious and serious, unite to make up what Rauschenbusch well calls "that social crisis which is the overshadowing problem of our generation." Long exempt as I have said, because of peculiar and wholly transient conditions, our country is now following in the seething wake of England and the Continent, which is strewn with the wreckage of human misery. Long indifferent to the social portents which have been threatening other nations for a generation, we now look afrighted at our horizon and find that the cloud which was no bigger than a man's hand, is covering all of the heavens. Long convinced that the existing social order was just and right, or at least that social conditions were as good as human nature would allow—that the poor were poor because of incompetence or immorality, and the rich rich, because of transcendent ability and perfect virtue—that Capitalism was a Utopia only temporarily imperfect because the human particles out of which the social structure was built were still imperfect—we have been suddenly aroused out of our dream of indolence and content; the cry of misery has at last reached our dull ears and the hand of the perishing has at last got its grip upon our calloused hearts and lo! we begin to see that justice is not being done, that the multitude is not responsible for their misery but are the helpless victims of their conditions; that Capitalism is not a perfect system but a hideous feudalism built up selfishly and ruthlessly in defiance alike of every human statute and every divine law, that society is so utterly demoralized that some change must come which shall mean, God forbid, either the wreckage of our civilization, after the example of Greece and Rome, or, God grant, "the real adolescence of humanity, the great emancipation from barbarism and from the paralysis of injustice, and the beginning of a progress in the intellectual, social and moral life of mankind to which all past history has no parallel."

Now the question that immediately confronts us to-day, in this regard, is What is the church to do, in the face of this great awakening? Here to-day, as in sixteenth century Germany, when the peasants struck a blow for political and economic emancipation—here as in eighteenth century France when the outraged subjects of the Bourbon monarchy shattered the "Ancien Regime"—here as in nineteenth century America when battle was joined for the emancipation of the black man—here is another social crisis, more serious, more vital, more fundamental than all that have gone before. Once again the church is made to hear the cry for justice. Once again the church is besought to act on the side of human need; once again the Church is challenged to espouse the cause of the poor against the rich, the weak against the strong, the many against the few, the oppressed against the oppressor, and once again no evasion or compromise is possible. "The church which bears the name of Jesus Christ," says Dr. Gladden, "has come

to its testing time." To-day, as in the time of the Peasants' Revolt and the French Revolution, the church, if it be in truth what it ought to be, the organized conscience of Christendom, can make but a single answer. "It should be the swiftest to awaken to every undeserved suffering, bravest to speak against every wrong, and strongest to rally the moral forces of the community against everything that threatens the better life of men." There can be no question, I say, as to what the church ought to do in the face of such a crisis—but alas! great is the question, upon the part of all who deeply care lest the church, as always in the past, shall again forsake the cause of God, again prove hostile to the crusade for the emancipation of humanity. In the present social crisis which is upon us what is the church going to do? Do, as it has always done in the past, "Not concern itself with social reform," to repeat the indictment of Guizot, or is it for the first time in human history to see its opportunity, recognize its duty and give itself at last to the work of establishing the Kingdom of Heaven on earth?

To this inquiry two answers have been made, as regards the Christian church in general. There is in the first place the answer made by Dr. Campbell in his "Christianity and the Social Order," where he frankly states his opinion that nothing is to be hoped for from the organized church. He asserts that "history has taught the leaders of democracy not to expect much from Roman Catholicism or from Protestantism either;" he speaks of "Socialism as the inheritor of true Christianity:" and he adds that the church is hopelessly opposed to Socialism because it "has been captured by the forces which Socialism seeks to destroy." He concludes that "the churches have largely forgotten their origin and there is not much indication that they are likely to recall it." And in accordance with this conclusion he goes over frankly to Socialism, abandoning the church as one might abandon a sinking ship at sea. This extreme opinion I have myself seen confirmed most impressively in this country at a little gathering of influential men which I was permitted to attend a few months ago. In the little circle there was an unfrocked Episcopalian clergyman, an Ethical Culture leader, a Jewish Rabbi, two Socialists (one an exclergyman and the other a teacher of sociology) a renowned publicist and educator, and myself—and at this informal gathering which was called especially to discuss the relation of the church to the social movement, it was the consensus of opinion,—of course with individual modifications and reservations,—that nothing more was to be expected of organized Christianity. It was agreed that the church might be put aside as a hostile, or at least a negligible, factor in the existing situation.

Another quite different answer, however, is made by men like Washington Gladden and Professor Rauschenbusch. Dr. Gladden has stirring chapters in his new book entitled "The Church and Modern Life," on the "Coming Reformation," "the New Evangelism" and the "New Leadership." He speaks confidently of "the awakening of the church to its social responsibilities." Referring to the peasant uprising of the sixteenth century and the hostile attitude of Luther thereto, he affirms that in the face of the new revolt of our time, "the church will not repeat its former blunder, which was nothing short of a crime." The church, he concludes, "hears the call to-day and when it obeys, as obey it must, it will save its own life and that of the nation with whose destiny it is put in trust." Far less hopeful is Rauschenbusch, and yet he thinks it worth while to devote an entire chapter in his book to the discussion of "The stake of the church in the social movement." He shows at length therein that this movement gives to the Church an opportunity "to rise to higher liberty and light:" and he appeals to the church in the name of Christ to "fulfil its prophetic functions," and so "rally its moral forces

that injustice may be overcome and fresh, real blood course in a sounder social organism." He has hopes at least, as Dr. Campbell does not, that the church—long faithless—may yet be called to its appointed task of saving the world. And for this hope so confidently affirmed by Dr. Gladden, there is at least some slight justification. The very publication within the short space of a year and a half of such books as Rauschenbusch's "Christianity and the Social Crisis," Campbell's "Christianity and the Social Order," Mathew's "The Church and the Changing Order," Gladden's "The Church and Modern Life," and Zueblin's "The Religion of a Democrat"—the wonderful labor meetings of the Presbyterian church of this country—the extraordinary Pan-Anglican Congress in London this last summer, when the Established church publicly extended the hand of comradeship to Socialism—the epoch-making resolutions adopted at the last annual meeting of the Methodist Episcopal church of America, calling for "equal rights and complete justice for all men in all states of life—the abolition of child labor, the regulation of the conditions of labor for women, the suppression of the sweating system, the reduction of the hours of labor to the lowest practical point, a living wage in every industry," and so on—the recently organized Christian Socialist Fellowship, comprising to-day a membership of over six hundred ministers, scattered through 35 states and representing all Protestant denominations—all these things are at least signs that the church is not wholly dead and may at least be aroused to the long delayed fulfillment of its mission of social reform.

But of more interest to me, just at present, is the question of the attitude of Unitarianism. What is our church going to do? Is it going to enter, frankly and courageously, upon the work of reforming society and saving not merely men, but the world; or is it go to do, as it has always done in the past—fall back upon its varied and interesting humanitarian endeavors and present these as an excuse for its indifference to the call of the age for a wholly new industrial system and a wholly transfigured social organism? To this inquiry, I believe, only one reply is possible in the face of the facts before us, and that is, that nothing whatsoever in the way of leadership or inspiration is to be hoped for from our body. Our church is to-day setting its face like flint against the new social movement of the times—is denying that there is any such movement; and if at last made to admit this, is asserting that this movement calls for nothing more than what the Unitarian church has been doing for more than a hundred years. With the orthodox churches of all denominations showing at last some slight evidences of intellectual comprehension and spiritual sympathy, our church seems to remain fixedly obdurate. Nor need we anticipate any great and sudden awakening in the near future. All the traditions of Unitarianism, all the ideals of Unitarianism, all the history of Unitarianism is against any such change; and we are made therefore to contemplate the melancholy spectacle of the most liberal church in the world theologically, rapidly becoming the most orthodox church in the world sociologically. And yet for this outcome there are perfectly sound and inevitable reasons. Let me indicate some of these very briefly.

1. In the first place, any concerted and decisive action on the part of Unitarianism as a body, is absolutely precluded by our precious, and yet at times grossly exaggerated, tradition of freedom. The Unitarian church must do nothing and say nothing as a body in favor not only of the new social reform movement in general, but even the smallest and least vital factor of that movement, lest the freedom of some one individual member of our body be thereby abrogated. We can take no stand in favor of the abolition of child labor, the destruction of the wage system, the public ownership of public resources and public utilities,

the restriction of great fortunes, the smiting of the iniquity of the protective tariff—none of these things I say can we champion as a body lest some minister or layman disagree, and thereby lose his liberty of thought and utterance. Dr. Crothers voiced this plea in his reply to my Festival address of last May, when he said that he believed not only "in the prophet's word" but also in "the people's liberty." Mr. Boynton argued to the same effect in opposition to the passage of my resolutions at the Association meeting this year, when he said "I am most heartily in sympathy with the purposes of Mr. Holmes; but this I believe, our birthright is freedom. That is the foundation—freedom for every individual in the pews, as well as every individual in the pulpit; furthermore the right of the minority not to be coerced." Nor is this anything new. It was this same spirit that was manifested in the famous Western Conference of 1858, when a resolution was offered that "the cause of the slave was moral and religious and rightly belonged to our pulpit." And in protest against the passage of such a resolution, as an abuse of our tradition of freedom, Dr. Elliot of St. Louis and his strong delegation filed out, never to return. Our body has always contended, that is, and contends to-day, that it is better to preserve the free thought and free speech of the individual, than to "coerce a minority" and put our church strongly behind the great reform movements of the time, be they anti-slavery or anti-capitalism. Of the perfect justice of this contention I say nothing. I simply state that, right or wrong, it precludes any hope of enlisting our church in the social crusade of the twentieth century.

2. Our people, ministers and laymen alike, with a few exceptions, are wholly committed to the philosophy of individualism—that philosophy which takes its form in the world of politics in the theory that the less government the better; which takes its form in the world of economics in the theory that individual initiative and free competition are the life of trade; which takes its form in the world of ethics in the theory of absolute, individual responsibility—that our lives are what we ourselves make them—that a man's destiny is determined not by external conditions, but by inward motive and ideals; and which takes its form in the world of religion in the theory of individual salvation—that men are to be saved, converted, made over one by one, until, by this slow but sure process, the world itself is at last transformed into the aspect of the Kingdom of God. Now to this whole phliosophy of individualism the new social movement is utterly and frankly opposed. In the world of government it demands not less government, but more—the indefinite extension of the power of government in the fields of inspection, regulation, restriction and actual ownership. In the world of economy it demands the suppression of individual initiative and the abolition of competition, and calls for the socialization of all the means of production and distribution. In the world of ethics it asserts unequivocally that the theory of individual responsibility is utterly false—that our lives are not primarily what we make them but what the world makes them, and that nearly all the sins and vices of men are to be attributed not so much to individual weakness and depravity as to the world's denial of physical well-being, mental training, and social opportunity. And in the world of religion it declares that you can never hope to save the world by saving individual men, but that you must save men by first saving the world. The philosophy of individualism, planted in the eighteenth century and nurtured to its full maturity in the nineteenth century, said Mr. James Bryce a few weeks ago, is passing, never to return. Its day has ended forever in England, as witness the Old Age Pensions Act, the Licensing Bill, the National Relief of the Unemployed, etc.: and its ending has just begun amid much protest and alarm in this country. The new philosophy of this new century is not in-

dividualism but socialism—its concern is not with the individual but with society—its end is not men but man—its idea not the greatest good of the greatest number, but all the good possible for all. And with all this I say Unitarianism has absolutely no sympathy nor even understanding of it. Its ideal is still that of nineteenth century individualism and such it promises to remain indefinitely.

3. And lastly, as a reason for anticipating nothing from Unitarianism in behalf of the social movement, I refer to the fact that our churches are filled with the men and women of the upper and more exclusive classes of society—men and women who are well-educated, carefully trained, high minded, pure hearted, mildly sympathetic and charitable, but in their whole social outlook essentially timid, conservative, and reactionary. Every great reform movement in history has had its beginning, not among such persons as these, but among the multitude, the common people. This is true of the revolution in Russia to-day, true of the anti-slavery movement fifty years ago in this country, true of the Revolution in France, true of the Peasants' Revolt in Germany, true of the Protestant Reformation, true of the Wycliff and Wat Tyler movement in England—true, essentially true, of Christianity. It is the multitudes, I say, the great masses of men and women—the ignorant, the poor, the oppressed—it is these who see the visions and dream the dreams, while the Pharisees with their wealth, their culture and their refinement sit by and scoff or become afraid. And this is inevitable by the laws of human nature. It is deprivation and misery that breed discontent—it is discontent that dreams wild dreams of better things—it is these wild dreams that become visions of hope and promise—and it is these visions which become in time, through much blood and many tears, the realities of earth. Why should the people of the upper classes want any change for the better—there is nothing better for them. Why should they sympathize with revolution, since revolution means for them a pulling down and not a pulling up. Wholly and inevitably self-centered, supremely satisfied, they decry radicalism, denounce reform, and demand that things remain as they are. And since it is these people almost exclusively who make up the membership of our churches, why should we look to Unitarianism for leadership in the new reform? If you want to know whether Unitarianism can ever be expected to support the new social movement of the age, let me ask you to go to King's Chapel or Arlington Street Church or the First Church in Boston—to the Church of the Messiah in New York, to the Church of the Savior in Brooklyn—to the First Church in Philadelphia—let me ask you to look at the substantial men and contented women who there are gathered, and in their faces read your answer. It is not in such, you may be sure, that the reformation of any age or place is born and nurtured to maturity.

Such are some of the reasons for believing that Unitarianism will contribute nothing to the social movement of this age. Its only function, as many of our leaders are boasting, is to act as a brake on the social coach—and a brake pushed down hard, mind you, at the very time when the coach is struggling up hill. And if you desire any proof that these facts are not mere chimeras of my imagination, you have only to look at our church to-day, and see what it is doing. Where are the Unitarian booksto match with Rauschenbusch and Campbell and Mathews—I know of none save Dr. Crooker's "Church of To-day, which is wholly unworthy to be mentioned with these others. Where are our leaders to be matched with Campbell in England and Gladding in this country, to name only the most conspicuous of each? I know of none, unless it be Ferguson of Kansas City, and he a recent convert from another church. Where are meetings held under Unitarian auspices to be compared with proceedings of the Pan-Anglican Congress in London or the

Presbyterian Labor meetings in America? And where are Unitarian resolutions or confessions of faith or declarations of principle to be compared with many that have been formulated of late years by our orthodox contemporaries? I know of none save those that have been born, unwelcome infants in our household, and exposed to death upon the chill slopes of Beacon Hill. Where to-day do we hear any note of moral leadership commanding the attention of mankind, such as we know would have been sounded by Channing and Parker, were they alive and standing in our pulpits to-day. Nowhere is such a note of such a commanding inspiration to be heard—the heavens are heavy with the shamful silence of our so-called prophets—or if now and then a lonely voice is heard crying in the wilderness, "Repent, Repent, for the Kingdom of Heaven is at hand," the voice is unheeded by our scoffing scribes and haughty Pharisees.

It would seem as though in this later age we were destined to learn nothing of the past, but in ignorance or proud indifference live over again the melancholy chapter of anti-slavery days. Three-quarters of a century ago, as I have said, this nation was confronted by what one of our own prophets described as a crisis which "threatens to upturn the very foundations of our society." The nation was convulsed from end to end by a great social reform which concerned the physical, mental and moral well-being of more than three million human beings; and yet, as I have shown you, although the cause of humanity was at stake, our Unitarian church refused to move against this iniquitous institution or even to uphold the hands of those who were willing so to move. We did, to be sure, produce some heroic champions of justice "who spoke faithfully for the downtrodden:" but these men as we have seen, were uniformly "censured, condemned and execrated by our body." And this it would seem is the melancholy promise of to-day. We are confronted in this age by another crisis, which involves not a few millions of one unhappy race, but the unnumbered millions of a world-wide humanity. The fight is on to-day against the monstrous iniquity of industrial slavery; and this fight threatens, more truly than ever the old abolition movement threatened, "to upturn the foundations of society." And if the present attitude of our Unitarian church toward this movement for the emancipation of humanity is any evidence, a later historian will have to speak of us, even as we are obliged to speak of our fathers. And as our contribution to the movement, when at last consummated—as consummated it will be as surely as the black slaves of the South were freed—we shall have to name the six or eight leaders, who I believe are yet destined to appear, and who will refuse to be silenced or put down; and these leaders like Channing, Parker and the rest, in their own day "censured, condemned and execrated," will in this later time be honored as the true prophets of the living God.

I have led you a long, devious and perhaps wearisome journey this morning, but we come at last to the point from which we started. You will perhaps see now what I meant, when I referred in the beginning to my friend's statement in the debate at Boston last May, "What is the use of talking about taking the first step when William Ellery Channing died in 1842," and said that this clever remark typified clearly all of the deep and threatening import of the situation by which we are to-day confronted. Whenever we would justify ourselves as a body we "ring the changes," so to speak, on Channing and Parker, as if the anguished martyrdoms of these heroes were our own. It is true that Channing died in 1842; but it is also true that neither before 1842 or since 1842 has the Unitarian church taken any first step. And that's the reason why its worth while talking about it. In spite of the apriori reasons that can be cited against the probability of Unitarianism becoming a potent factor in the new social movement of our time—in

spite of all the facts that can be cited as evidence of the present indifference of our church to the new demands of the new century—I am still not yet convinced that all hope of a great awakening to new responsibilities and powers is in vain. I am still hopeful that Channing and Parker have not lived for nothing—still hopeful that a church that has done so much for the improvement of society may yet be persuaded to do something for its reconstruction—a church that has done so much for the amelioration of social conditions may yet be induced to undertake to reform them. First for an entire century in the noble humanitarian work of dealing with symptoms and staying the ravages of disease, I am not yet convinced that the church may not be aroused to the nobler humanitarian work of seeking the causes of disease and their utter eradication. But it must be admitted that our exaggerated notions of freedom, our tradition of individualism and the inherited conservatism of our people, all seem against it; and few signs of the coming dawn have yet appeared upon the horizon of our existence. To-day we are like those persons of whom James Russell Lowell speaks in his "Present Crisis,"

"* * * Who sit the idle slaves
Of a legendary virtue carved upon our fathers' graves;
Worshippers of light ancestral (who) make the present light a crime."

And would it not be well for us to recall in our "present crisis," as did Lowell in this same poem fifty years, ago, that

"New occasions teach new duties; time makes ancient good uncouth;
They must upward still and onward who would keep abreast of truth.
Lo, before us gleam her campfires! we ourselves must Pilgrims be
Launch our Mayflowers and steer boldly through the desperate winter sea,
Nor attempt the future's portal with the Past's blood—rusted key."

The Unitarian Fellowship for Social Justice

On December 1st the Unitarian Fellowship for Social Justice issued its first tract, entitled "A Bibliography on Modern Social Questions," by Rev. John Haynes Holmes, President of the Fellowship. This Bibliography contains between two hundred and fifty and three hundred titles of recent books on the social problems of the day, classified under such heads as: Single Tax, Public Ownership and Municipal Problems, Socialism, The Church and the Social Question, Child Labor and Industrial Education, International Peace, etc., etc. These titles have been selected with great care and with the assistance of such authorities in their several fields as Mr. John Graham Brooks, Mr. Louis F. Post. Dr. Josiah Strong, Prof. N. P. Gilman, Dr. Benjamin Trueblood, Mr. Owen R. Lovejoy and many others. It is believed that this "Bibliography" will prove of great assistance to all persons desiring information upon the pressing social problems of the hour. Copies of this tract have been sent to all members of the Fellowship. All other persons desiring copies may receive them free of charge by addressing the Secretary of the Fellowship, Rev. W. W. Peck, Murdoch Parsonage, Winchendon, Mass.

There is nothing narrow or niggardly about the thankful heart. Small souls are ungrateful. In any environment the broad, deep, loving, magnanimous nature will find abundant reasons for thanksgiving. Those who are most thankful often seem to ordinary observers unreasonably so, they have so many burdens and crosses to bear and suffer so many afflictions. To the heart that believes and loves gratitude is as natural as song to the bird or fragrance to the rose.—*LaSalle A. Maynard.*

Contemporary Portraits

XVIII. Ulysses Grant Baker Pierce

ALL SOUL'S Church in Washington, D. C., has a special interest for the moment perhaps, because it is to be the religious home of the next President of the United States; but it has been always interesting and significant of itself from the unique position which it has held in our denomination. The story of its beginning is a very interesting one, if we had time for that which we have not. The story of the illustrious men who have been connected with it would be interesting too: and so would be the story (could it be told) of the loyal supporters who have stood by it through national crises as well as parochial crises, and kept it strong. Being our sole church in the national capital it has always maintained itself with two constituences in view—the people who really belong—established residents of the city of Washington, and loyal exponents of its tradition, and the more or less fluctuating constituences of "official Washington", visitors and temporary sojourners whom the great game of politics (or statesmanship, if you please) call to the city in a transitory way.

The minister of such a church must be a unique man; and our subject of this month's Contemporary Portrait is obviously of this class.

Ulysses Grant Baker Pierce was born in the year which brought to a close the great war whose hero's name was grafted on to his own. He was born in Providence, R. I., where by the doctrine of chances the hazards were great that he would begin life as a Baptist: and so as a fact he did begin. He got his early education at the Providence public schools, then having fixed his heart on his profession, entered the Newton Theological Institution at a rather early age from which he was graduated in 1890. About this time we suspect his theological horizon began to widen. At any rate he completed his theological training at the Harvard Divinity School, straightway got married, and entered pastoral work at Decorah, Iowa. This evidently was not far enough west for him for his next pastorate was at Pomona, Cal., where there were hard things to be done, and interesting things to be accomplished.

In 1898 the pulpit of the important college town church at Ithaca, N. Y., became vacant, and the demand for a young man of vigorous personality and effective preaching powers was imperative. This energetic young Timothy from the far west came to the attention of those controlling the destinies of the church and he was persuaded to accept a call to its ministry. A "college town church" is surely a severe test for any young man where the high intellectual needs of University professors and the virility masculine tastes of the undergraduate "cub" are at the same time to be satisfied, while the more modest but not less critical exactions of the local home folks of the town must be vigorously cared for. Mr. Pierce's success in meeting all these tests was notable, and especially in the pulpit was his exceptional power manifest.

But in 1901 the important church in Washington, D. C., was seeking a minister, and the exigencies of the case seemed critical. There had been a somewhat prolonged period of candidating—some of the most prominent men in the denomination being considered: but finally the unanimous choice fell on Mr. Pierce and he took up the work there immediately, and has remained there since. Under his ministry the church has strengthened, congregations have grown and the work been most prosperous in every way.

Mr. Pierce is first of all a vigorously good preacher. Of pleasing personality, with an engaging face and attractive bearing, he speaks without affectation

of any "pulpit manner", simply, straight-forwardly, with a certain magnetism of quiet charm which is not yet lacking in virile forcefulness; he rarely if ever uses a manuscript, yet speaks with remarkable fluency and grace of diction. Humor he has, and also poetry, in his make-up, a most felicitous combination of graces, when a genuine seriousness of purpose and loftiness of ideal enter in as balancing ingredients, as is surely the case with Mr. Pierce. His thought is always high and his mind of a scholarly turn, his imagination healthy and his endowment of practical common sense not scant. While reasonably interested in good causes outside of his church, his interests plainly focus there; he certainly does not make a specialty of pastoral activities or institutional fringes to the main business of the church in preaching good tidings and rugged rightecusness. Mr. Pierce's Sunday evening services have been especially successful because of the opportunity which they afford him for the sort of preaching which best befits his spirit—plain, spiritual, directly human, often with picturesque theme and popular scope, but always with prophetic direction. Nobody in All Souls' Church can harbor the delusion that Unitarianism is not religion or that it is inimical to reverence—or that it is ethically cold. Its pastor's "atmosphere" of constructive faith and spiritual eagerness is unmistakable: and this we deem peculiarly fortunate at the present juncture. Outside of his direct pulpit ministry Mr. Pierce has done the denomination (and many beyond its borders) a great service in the preparation of his book "The Soul of the Bible" the sale of which has been phenomenal in the records of A. U. A. publications.

Unitarian Conference of the Middle States and Canada

WIDEAWAKE, practical and preeminently progressive was the spirit of the meetings of this Conference held in Troy, November 11th and 12th. If the attendance was not quite as large as usual all the more delightfully in evidence was the hospitality of the Troy people, and their beautiful new church, a rare gem of construction, radiated welcome and cordial good cheer from every corner and line. Wednesday's weather outfit had not indeed been properly looked to and dismal rains fell: but every thing was so delightfully set right before the evening was over that crisp perfection seemed an inevitable part of the programmed arrangements of our entertaining friends.

The first business of the Conference was to attend to the affairs of the National Alliance; and a profitable session under the auspices of that body was held Wednesday afternoon. The church was most tastefully decorated, under the direction of Miss Helen Powers, who also contributed to the delight of the afternoon's program with the grace of her violin. Mrs. John P. Forbes of Brooklyn, Vice-President of the Alliance for the Middle States, presided with effective dignity and charm; a cordial address of welcome was extended by Mrs. Joseph A. Powers in behalf of the Troy Branch. Miss Emma C. Low of Brooklyn, President of the National Alliance, gave an illuminating address on the "Aims of the National Alliance" and Mrs. Mary B. Davis of New York, spoke with characteristic enthusiasm of the "Methods of the National Alliance". Then came the unique function of the Question-box wherein members were invited to propound all sorts of questions on denominational affairs which other members were called upon to answer; and the answers were usually pointed, pithy and helpful.

While the ladies were asking and

answering questions the ministers meanwhile had stolen off by themselves for a heart-to-heart conference, the substance of which it is not permitted the scribe to divulge.

Wednesday evening the Conference sermon was preached by Rev. Ulysses G. B. Pierce of Washington, D. C., who was assisted in the conduct of the service by Rev. John P. Forbes of Brooklyn, and Rev. Richard W. Boynton of Buffalo. Mr. Pierce's theme was "The Christ Within You" and it was a most rich and suggestive unfolding of the deep reality of essential religious experience. The attendance was large and the interest keen.

Thursday morning's session began with a short prayer by Rev. E. S. Treworgy of Gouverneur, after which the President of the Conference, Adelbert Moot, Esq., of Buffalo, gave a felicitous address of welcome, and appointed the usual committees as follows. *Business*—Rev. Charles E. St. John of Philadelphia, Mrs. John W. Loud of Montreal, Rev. Alfred R. Hussey of Baltimore, Pres. F. C. Southworth of Meadville, Pa., Mrs. Mary B. Davis of New York. *Nominations*—Rev. W. R. Hunt of Orange, N. J., Rev. C. S. S. Dutton of Brooklyn, Mrs. Davis of New York. *Credentials*—Rev. A. W. Clark of Schenectady, Rev. A. H. Robinson of Newburgh, Mrs. Joseph H. Ambrose of New York, Miss Evelyn Tibbitts of Troy.

The next thing in order was the annual report of the Secretary, which showed every pulpit in the Conference filled: every established church housed in an adequate church building with the exception of the small group of missionary societies not over two years old. The condition of these missionary enterprises was reviewed and the situation pronounced most encouraging.

The chief address of the morning was given by Rev. John Haynes Holmes of New York, on "Unitarianism and the Social Question" which is printed in full elsewhere. Though exceptionally long this address held the breathless attention of its hearers,their interest growing more intense as it progressed to its conclusion. The discussion that followed was inevitably animated, frank and incisive though in admirable good spirit. Rev. Richard W. Boynton of Buffalo, in opening, made his dissent from the main positions of the speaker unmistakable; and Mr. St. John also spoke vigorously from the same point of view. More sympathetic with the essayist were Rev. H. S. Baker of Brooklyn, Rev. Eugene R. Shippen of Lancaster, Pa., and Rev. Dr. W. S. Morgan of Albany. Others also spoke.

At half past twelve the session passed into a most impressive and significant devotional service, conducted by Rev. Edgar S. Wiers of Montclair, N. J., who interpreted in a finely suggestive manner the wider range of the spiritual life in terms of the impulse for truth-seeking, service and aspiration.

Then we found out what bountiful things the ladies of the Troy church had spread on the tables for us, and spent an hour and a half in relaxing sociability.

The afternoon opened with a short business session at which the Treasurer's report was read: the reports of committees on Credentials, Nominations and Business presented, and the following officers elected: President, Adelbert Moot, Esq. of Buffalo; Vice-Presidents, Rev. Thomas R. Slicer of New York, Rev. Ulysses G. B. Pierce of Washington, Mrs. Franklin W. Hooper of Brooklyn, Mr. W. W. Justice of Germantown, Rev. John Haynes Holmes of New York, and Rev. F. C. Southworth of Meadville. Trustees, (term expiring in 1911) Mr. Sylvester Swain of Brooklyn, Mr. Cyril H. Burdette of Brooklyn, Mr. George R. Bishop of New York. Directors (term expiring 1911) Rev. Richard W. Boynton of Buffalo, Mrs. Sarah A. Kenney, of Troy, Mr. William H. Aborn of Orange, N. J. The business committee reported the following resolution relating to Conference Autonomy:

Resolved, That the importance of the question of local autonomy requires further time for consideration and that therefore a committee of seven or more be appointed by the chair to examine the whole relation between the

Conference and the denomination at large and to report at the next meeting."

Dr. Samuel A. Eliot, President of the A. U. A., was invited by the chair to speak about the proposed plan and frankly expressed his dissatisfaction with this manner of dismissing the matter and explained how the proposition came to be presented, "in answer to an address of cynical criticism made at a meeting of this Conference a year ago and spread broad-cast amongst our churches." Mr. St. John urged that the matter be settled at once and that the Conference put itself on record as opposed to the "autonomy" plan. An alert discussion followed in which Messrs. Hawes, Morgan, Baker, Gannett, Southworth, Slicer and Hussey participated, at the conclusion of which the question was on a motion to amend the resolution of the Business Committee by substituting therefor the following:

"The Conference coincides with the action of its directors and esteems the proposal for local autonomy not at this time expedient."

The vote on this motion was affirmative by a very large majority; whereupon, at the motion of Mr. Boynton, the matter as amended was referred to a special committee of seven, to report at the next meeting. This committee as appointed by the chair consists of Messrs. St. John, Southworth, Gannett, Forbes, Garvin and Mrs. Loud, the President of the Conference, Mr. Moot, also being made a member by vote of the Conference.

On motion of Rev. Oscar B. Hawes, a committee of three was appointed to devise a wiser method of elections and nominations than that now in vogue, the committee consisting of Messrs. Hawes, Badger and Southworth.

The first regular address of the afternoon was on "The Unitarianism for the Future" and was given by Rev. H. H. Saunderson of Cambridge, Mass., President of the Young People's Religious Union. Mr. Saunderson spoke with much earnestness and clarity of thought on the need of interesting our young people in specific enlistment, and set forth the cardinal aims and ideals of the Y. P. R. U.

The second paper of the afternoon was given by Rev. W. C. Gannett D. D. of Rochester, N. Y., on "The New Sunday School Teacher and His Training". Nothing could exceed the charm of suggestiveness and inspiration of this paper. It analyzed searchingly the needs and the limitations of our present Sunday School enterprises, set forth genial heresies with most engaging frankness, yet met the attitude of those "otherwise minded" with generously co-operative council, and lined out an effectual and attractive way to better things. The hour was late when time for discussion came but Rev. S. C. Weatherly of Barneveld opened with a briefly sensible word, and others entered in, Mr. Saunderson closing with an explanation of the methods of the Sunday School Society.

The Conference ended Thursday evening with a Platform Meeting which brought together the largest audience of the entire series of meetings, and was an augmented culmination of good things going before. The general topic of the evening was "For the Rallying of Our Church", and four speakers divided the time. Pres. F. C. Southworth of Meadville, Pa., presided and introduced the speakers with pleasing brevity. Rev. Samuel A. Eliot, D. D., of Boston, was the first speaker, and set the key-note vigorously in a strong and graceful presentation of the "Unitarian Ideals"; Rev. Eugene R. Shippen of Lancaster, spoke next of the "Unitarian Opportunity", dealing very clearly and not without humor with the practical responsibility which went with the lofty ideas of the Unitarian faith. Next Rev. Charles E. St. John of Philadelphia, spoke of the "Unitarian Appeal" which he insisted in interpreting in terms not of things which distinguish Unitarians from other Christians but of things which underlie all Christian faith, and which must be the ultimate message of our churches. Rev. Thomas R. Slicer of New York, the last speaker, tried to make us believe that his own speech had already been said three times by the speakers preceeding him, but con-

vinced nobody of such forlornity as he had things to say of his own that were characteristically unique, interesting and stimulating: and were made peculiarly interesting here by pertinent reminiscences of his first visit to a Unitarian Conference held in Troy in years gone by. His closing words brought to an exalting conclusion a very noble and inspiring session.

Autumn Meeting of the Sunday School Society

IT was good to have this meeting of the Sunday School Society come to New York, and it was only to be regretted that the rallying of Sunday School people from this vicinity could not have been larger. As it was, the attendance was good, however, and the helpful effects of these stimulating sessions will not quickly pass away. Things began with a Platform Meeting on Monday evening, November 16, with four half hour addresses on vital themes. Rev. E. A. Horton presided and gave a genial and energetic address of welcome, outlining the ideals of the Society's undertakings; Mr. William C. Bates, Superintendent of Public Schools in Cambridge, Mass., spoke next, dealing chiefly with the value of memory-work in Sunday-School training. Rev. A. P. Reccord of Springfield, spoke of the Sunday School as a co-worker with the public schools, and Rev. Charles E. St. John closed the session with a fervid exposition of what Spiritual nurture means.

Tuesday morning's session began with apparent tokens of disaster, both of the men appointed for the chief papers being unavoidably absent. Of course disaster did not arrive however, Rev. Thomas R. Slicer and Rev. John Haynes Holmes who were down to discuss the papers, making good with vigorous addresses which provoked discussion despite the absence of "papers." Mr. Slicer's theme was "Religious Education and Good Citizenship" and it was inevitable that he should say stimulating things on such a theme. Mr. Holmes' subject was "Sunday Schools and Character-making" and what he had to say had exhilerating interest. The discussion that followed was wide-awake and at one point threatened to become stormy, but on the whole proved constructive and satisfactory. A collation generously served in the Parish House of All Souls' church certainly found all men at peace with their neighbors and heartily cooperative in all good work.

Tuesday evening's session was held at the Church of the Messiah and had for its speakers Rev. William C. Gannett, D. D. of Rochester, who spoke on "Effectiveness in Sunday School Teaching"—a noble and challenging address; Rev. A. M. Lord D. D. of Providence, R. I., who spoke of "The Sunday School as a Phase of Social Service" in very graceful and convincing manner; and Rev. Thomas Van Ness whose topic "How Best Can We Teach Doctrine and Belief" was vitally and picturesquely presented.

Wednesday morning's session at the Church of the Messiah was perhaps the most immediately practical of them all and certainly very stimulating. Mrs. Clara B. Beatley of Boston, could speak out of a rich experience, as well as a consecrated heart of the "Elements of a Successful Sunday School", and Rev. William I. Lawrance's address on "Spirit of Methods" was in many ways the most profitable and stimulating thing that happened during the whole session. Discussions and questionings followed in good order and then came adjournment to the church parlors where a hospitable lunch was served.

There's no music in a "rest" that I know of, but there's the making of music in it. And people are always missing that part of the life melody, always talking of perseverance and courage and fortitude; but patience is the finest and worthiest part of fortitude and the rarest, too.—*Ruskin.*

Nature is too thin a screen: the glory of the One breaks in *everywhere.—Emerson.*

Robert Collyer at the New York Unitarian Club

IT was a happy decision which led the directing committee of the New York Unitarian Club to anticipate in its first meeting of the year the eighty-fifth anniversary of the birthday of Robert Collyer and make him the guest of the evening. So large an attendance at a fall meeting is a matter of distant tradition merely: and the embarrassment of the management of the Manhattan Hotel in seating and caring for so great a company was the least bit evident in some of the details, although on the whole the dinner was excellently served and the guests abundantly satisfied with everything. The president of the club, Mr. Cyril H. Burdett, presided with dignity and precision, and introduced the program of good and witty things to be said with a happy little speech in which he congratulated the Unitarian denomination on its two good reasons for pride: first, the simplicity and beauty of our faith, and second the long list of illustrious men who have lived the life and proclaimed the principles from platform and pulpit. Robert Collyer has been eighty-five years living the life, and its beauty and simplicity has never been more nobly expressed both in the living and the teaching than by him.

The first speaker of the evening was Mr. Andrew Carnegie, a personal friend of Robert Collyer's and a proud countryman. His address was full of wit, but of good warm feeling as well. "I am glad to be introduced" he said, "as a man beyond denominations. I have long since ceased to pay much attention to the trifling differences which divide our Christian religion into so many sects. I 'vote the whole ticket'. As Matthew Arnold said, 'God never looks scornfully upon any religion which ever man has framed'. I am the friend of all religions and the enemy of none, and of all my dreams there is one that comes to me often; that men of all denominations will unite together and worship together.

Of all here to-night I was born nearer to Dr. Collyer than any one, (Ilkley is not far from Dumferline); and we crossed the Atlantic very nearly together. I came with my parents in

1848 and he did not ship until 1858—the only occasion I think upon which I got ahead. Then our lives came of similar parentage. Our parents were not content to rest where their forefathers had rested. They believed in evolution (though the word was not then invented). They believed that every age is better than the age which preceded it, that all is well since all grows better. My mother was a devoted disciple of Channing. Our histories are the same. He began work with his hands too. He became a teacher of men and I entered business determined to make six hundred a year. I became a millionaire almost before I knew it—and we must all meet our destiny! We both really followed the same profession after all—he went after the 'prophets' and so did I, though we spelled the word differently.

"I had given a library to Ilkley and my friend here was asked by the people of Ilkley to come over and open it, and so I came to know Robert Collyer. And to know him is to love him. He has lived a life not for himself but for others and he has trusted mankind with the unfailing result that a noble character desirous of living for the good of his fellowmen is sure to meet with—the outstretched arms of the people around him, and become what he has become among the people. Dr. Collyer is a democrat. I don't know any other man of whom I could say that he believed that all men are brothers.

"After all of Dr. Collyer's life and all that he is to you, here is what will be said of him, in his own words from one of his books: 'It isn't the great deeds done before the multitude; it is the unremembered, nameless, little acts of kindness and of life'. I must congratulate you upon your coming birthday. May you reach your ninetieth and then may you get to be a centenarian. And when you have passed on, the innumerable acts of kindness and of life for which I venture to say few in this room are not grateful will be remembered."

The second speaker represented the kindred fellowship of the Universalists: Rev. F. O. Hall, D. D., of the Church of the Divine Paternity. Dr. Hall introduced his remarks by reading some resolutions committed to him by the trustees of his church and afterwards ratified by a rising vote of his congregation. They came directly from the hearts of the people who made them and from his own heart. "I have found the readiug of 'Some Memories' rather discouraging", said Dr. Hall: "We have been to our schools trying to learn how to write and express ourselves: and here is a man of little schooling who is writing the purest and sweetest English of any one writing the English language to-day." The speaker told of a memory of his young manhood when utterly tired of his books which piled up before him as tasks to be encountered, he had slipped into the back seat of a hall where Robert Collyer was lecturing on "The Companionship of Books". Here was a new idea: books as *friends*, not as tasks! "I want," he said in closing, "to make the final words of the resolutions of my church my own; we are confident that his influence for good can never cease and we earnestly pray that his life may be prolonged among us for many years to come."

Rev. E. A. Horton of Boston, was next introduced and made a characteristic speech, breezy, genial and full of wit. He too had reminiscences to recite, of his first visit to Mr. Collyer when a young man just about to enter the ministry, when the fine and homely face of this great friend brought him so much of encouragement. Robert Collyer is first of all a poet, he said: here is his great charm, that he expresses the fine, deep sentiments of the human soul in simple, nice and touching beauty of experience—illuminated expression.

It was good to have Dr. W. C. Gannett present at the meeting for he could speak so accurately out of his own high feeling of the feelings of us all. "I have long cherished one dear little reminiscence of Robert Collyer", he said, "which I have all to myself. It goes back to nearly half of the eighty-five years, back of his New York life, back of the Chicago fire, back of the

building of his first church, which went up in flames. It was Thanksgiving of 1868—Robert Collyer writing his Thanksgiving sermon of forty years ago. He wrote it on his lap in pencil and as he finished each sheet he scattered it upon the floor beside him and his wife picked each one up as he finished it and arranged them carefully together. And that is what he has been doing ever since—scattering the pages over the whole world and men and women have been picking them up and reading them with delight. Robert, you have been doing that ever since and throwing your pages over the world. Robert, you are a millionaire of love—and that is the only kind of a millionaire it is worth being."

In conclusion Dr. Gannett at the request of the Toastmaster read the poem written for Dr. Collyer's seventieth birthday by John White Chadwick—and read it with a touching grace which brought much of his own personality into sympathy with the poet who could not, alas, be there to read the lines himself.

Rev. Thomas R. Slicer in behalf of the churches of Greater New York brought a brief but eloquent and simple tribute to the guest of the evening, and Rev. John Haynes Holmes, associate pastor of the Church of the Messiah, closed the evening's tributes with a very fitting tribute from the people of the church, closing with this ode which he had composed for the evening:

Thou Grand Old Man, whom two worlds claim their own,
Thou calm and strong and saintly son of God,
Again o'er thee the pleasant years have flown,
Again another circuit thou has trod.

Thy giant form, like some deep-rooted tower,
Still fronts four-square to every wind that blows;
Thy mighty arm, still raised aloft in power,
Strikes Life's great anvil till it throbs and glows.

Thy noble face, so calm, so sweet, so rare,
Stamped with the simple goodness of thy days.
Still seems a benediction after prayer—
The grand Amen! that ends a song of praise.

O stalwart man, who brave this earth hath trod,
O gentle sage, who seeks the better part,
O lofty seer, whose visions reach to God,
O holy saint, so true and pure of heart,

O thou, who, with a child-like faith sublime,
Saith "All is well", nor would with fate contend:
Thou Enoch, who, like him of olden time,
Walks close with God, a comrade and a friend.

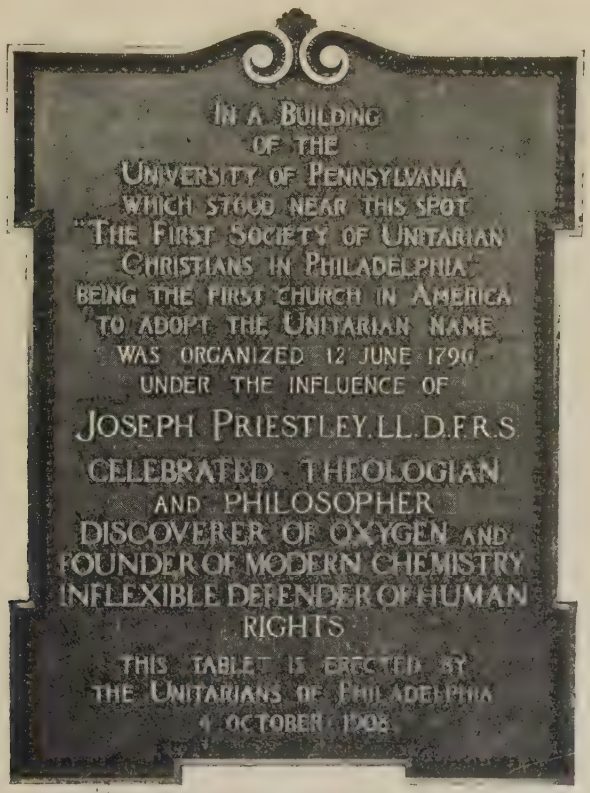
We hail thee as thou stand'st upon the crest,
Crowned with the glory of the mount of God;
And call to thee, with peace and beauty blest,
To point to us the path thy feet hath trod.

Then with his noble old eyes dim with tears—and his not the only ones—and his face glowing with a joy that was very tender, Dr. Collyer rose to make his answer: very simply and touchingly spoken in words not easily to be forgotten.

"I don't think", he said, "that I was ever so hard up for something to say as I am now. You have loaded me down so. You have made such revelations of what you think of me and they are so much better than I ever can think of myself: there seems to be no place where I can step in and talk to you by way of thanksgiving for it all. I am an old man. I am two years older than the Church of the Messiah, two years older than the first train put on tracks in England—older than the railroad system—and if I should go on you would wonder how in the world I have managed to stay on in the world. It seems the simplest thing in the world to me just to live long and do what I had to do. I made no special effort. I don't think at all of what I have done that you seem to think of it. I have been a minister and assistant minister and now pastor emeritus of the Church of the Messiah all these years: it is sixty years this summer since I became a preacher—fifty years in the month of May since I came into the Unitarian denomination. I count it all joy that I found you and that you found me. It seemed a sad thing that they took away my license as a local preacher among the Methodists, but they felt that I wasn't sound and I felt so too. And so it came to pass that I came to you and I well remember how lovely it was from the beginning—the welcome I had from the Unitarians in Chicago.

It has been the delight of my life to be with you, to find so many like-minded people—so I have been a happy man through all the years, (fifty come next

May) I have been with you. No man could have had a sweeter, quieter and more loving congregation, always ready to do whatever I wanted to have done, and so you see I am a happy man. I live for a day at a time, or a week at a time. I live by faith so far as I can because I cannot live without. I shall never forget this evening, this great welcome."



TABLET to the memory of Joseph Priestley, placed by the Unitarians of Philadelphia at the spot where in 1796 Dr. Priestley delivered the first Unitarian address in that city, and where a few months later the First Unitarian church in Philadelphia was organized.

DEMOCRACY IN RELIGION

"Unitarians believe in democracy in religion, believe that the people should be responsible for and should govern the church; that no priestly authority should dictate belief or policy, but that every man should follow the dictates of his own conscience, sure that these will lead him in the end to the heights where all noble souls have dwelt. Unitarians believe that people should be taught to think for themselves, and assume religious responsibilities and duties, and abrogate them to others."

Symposium

What shall we say to children about Santa Claus? Shall we allow the poetic illusion of tradition to continue, or tell the precise truth?

Rev. Roderick Stebbins, Milton, Mass.

Experience rather than theory will help us to answer this question. As I recall my own childhood, I was an ardent believer in Santa Claus and I have been frankly the happier because of this. I had a few years when I lived in fairy land. On Christmas eve I would fall asleep listening for the patter of the reindeer's hoofs upon the roof.

The disillusion came gradually, with first an interesting suspicion and at length the conviction that Santa Claus was not a reality. There was no shock nor disappointment. Curiosity in regard to who personated Santa Claus at our Christmas parties took the place of my implicit belief in him. I think that this is the experience of all children whose education is not dominated by the spirit of literalism.

There is a fear that we are not being truthful to our children if we tell them the Santa Claus myth, and that when they discover that we have deceived them, they will lose confidence in us. This seems to me an unnecessary fear, for by the time the child is really able to appreciate the value of truth, he has long outgrown the legend. If he talks about it he knows as well as we that it is "all fun." The fairy stories of Anderson and Grimm are not true, yet generations of children have been the happier because of them. Childhood is spring time, when should be planted not only potatoes, good and substantial food, but flowers and fruits as well which give charm and joy to life.

In the November number of *Scribner's Magazine* is an ideal letter from Richard Mansfield to his little son, full of rolicking good humor about Santa Claus, quizzical, half in earnest, half in jest, and the child knows it to be so. We cannot all maintain the charming relations with our children that Mansfield had with his son but if we have anything of the joyful spirit of childhood ourselves, the Santa Claus story will give us the opportunity to try.

One practical suggestion. That parents and friends may not be crowded out of their rightful place by the usurpation of Santa Claus, confine him to the chimney and the stockings, and let the other Christmas gifts frankly bear the names of those who send them. There is room for Santa Claus and everybody else at Christmas time.

RODERICK STEBBINS.

Rev. John W. Day, Church of the Messiah, St. Louis, Mo.

The question you bring up is of vital importance. Its answer depends on how much truth is desired, the truth of prose or the truth of poetry, the truth of mere events or the truth of the imagination. To tell the "precise truth" about Santa Claus would be to delete the larger truth which the story expresses. To deny the child the charm and suggestiveness of the story by reducing it to its lowest terms would be to shut out the finest truth and violate the choicest instinct of human nature. Fairy stories and legends are an indispensable medium of instruction. The child is not deceived by them. To deny them is a stupid robbery. The difficulty is met in the way of telling them. Tone and manner convey sufficient explanation. A little girl with her dolls illustrates the combination of illusion and understanding. She knows she is making believe but the making believe is her inalienable wisdom. Growing apprehension brings all needful discrimination. To force it prematurely and arbitrarily is like putting

out the eyes in order to see. The parent or teacher who cuts out Santa Claus from the treasures of mind and memory should give up guiding human souls and go to making nails. The pedagogue must learn of the child in order to teach the child.

JOHN W. DAY.

Annie Windsor Allen.

In my understanding and practice there is no antithesis between telling the precise truth and retaining the poetical tradition about Santa Claus. The two are necessary stages of one process.

The matter lies in my mind in this shape: His hoop, roller skates or bat and ball bring the child physical delights and he cherishes them for their practical actual qualities. His books, however, bring him almost no physical pleasure, for the process of reading has no stimulating physical reaction. The delight of books comes from thoughts and feelings they arouse, from the spiritual experiences which the printed words represent.

Dolls, toy railroad trains, or teddy bears and the like a child also cherishes not for their actual selves but for what they represent to him.

Fairies, gnomes, witches, giants, brownies, angels and patron saints likewise owe their popularity with him solely to their representative nature. Host of things which happen within and without him are keenly felt but not at all understood by the child. He cannot explain them but he cannot be content unless he does. It seems to him *as if* there was a fairy, a witch or an angel at work. Thus he fancies creatures having the requisite nature to do these acts, and having no other qualities whatever. They are not human, they are representative—not persons but personifications. They really explain nothing but they serve to fix and vivify in his memory the thoughts and feelings aroused by his various wonderful experiences.

Just so the child-man gained his good and evil spirits, his gods, and at last his one God. Even to-day, the most mature-minded man cannot express wholly what is to him the precise truth about God. He still perforce uses personification though he knows it falls far short of the truth.

So Santa Claus is simply a personification. At Christmas time, when the twenty months child is suddenly showered with gifts he cannot understand why. He is uncapable of picturing within himself the aniversal impulse and good will and the special love which fills so many hearts (for him). Even if you were to go through the long list of absent and often unknown donors he would be lost, bewildered in multiplicity. If you said "The love of friends brings you all these things" he would simply think that "Love of Friends" was some sort of person. To him it is as if some kind soul had been planning for his delight and in the night with silent benevolence had left the signs of his presence at the bed side. It must be a person to have *done* things.

Why not use *Santa Claus* as a name for that person? "Santa Claus" is the accepted name among us for the aggregate cause which brings about Christmas presents. The child endows Santa Claus with abounding good will, personal sympathy, ingenuity and untiring activity—and nothing more.

Until the child is old enough to ask "Is Santa Claus real? he is not old enough to understand the difference between real and unreal; he does not apprehend the invisible except as absent; he does not conceive the incorporeal.

When at last he asks the answer is "Not real as you are real, but real like fairies and angels. It is AS IF there was a kind man who loves little children. All your loving friends make it Santa Claus." The child does not understand this, but he understands that the abounding good will, personal sympathy, ingenuity, and untiring activity of Santa Claus are real, and he still loves the Santa Claus who makes them real to him. But he lives with a difference, and gradually the personality grows dim in his mind as the real incor-

poreal forces which it represented grow more vivid to his understanding.

We block the natural road to spiritual perceptions if we deny these natural embodiments of things unseen but deeply felt. There are no fairies; but the powers which make things happen AS IF *there were* fairies are very real indeed. ANNIE WINDSOR ALLEN.

F. C. Doan of Meadville Theological School.

The Santa Claus myth is true!—in the very important sense in which the thousand and one fancies of the child-mind are true. Such a belief serves as an instrument of development whereby the child exercises what (with one possible exception) is his most central instinct. The child and animal psychologists have shown conclusively that whatever the mind may be in its adult, sophisticated stage, it is not in its infancy a knowledge-grinding, truth-seeking monster. It is rather a friendly, impressionable organism of impulses, instincts and passions. These impulses early group themselves under two leading modes of activity: imitation and imagination. And of these two types of impulse the imaginative is on the whole the more fundamental. In countless cases the imagination supplies the *dramatic* impulse out of which by imitation the child constructs its world.

And now the point to be remarked is that the fairy-plays of children are not mere make-believe; in a most important and radical sense these plays are real. The spiritual organism of the child is developed by his beliefs. Whether these beliefs are true absolutely is a matter for the metaphysicians to mull over. Psychologically the belief is true so long as the child thinks so. Some day when the psychologists get a sympathetic hearing from our theologians we shall be heartily ashamed of our notion that reality is something absolutely fixed and that truth, therefore, is a process of willy-nilly adjustment to this monstrous real.

We get much nearer the developmental meaning of truth when we raise such questions as these: What is a *true man, a true child, a true God?* Under the pressure of such practical questions as these the wooden theories of rationalism become simply silly. Under this test of truth, the test namely which has regard for the child's living instruments of knowledge and for the invisible humanity expressed yet concealed by his little processes of imagination, the question "What shall we say to children about Santa Claus" becomes hardly tolerable. The Santa Claus myth is true, so far as I can see. At least it is true, if the invisible spirit of giving, of graciousness, of jolly love of children and all the other qualities a child's imagination ascribes to the blessed Santa—the myth is true, if this invisible spirit is real. And even if these divine qualities be not real, it were better that the child and all the rest of us, for that matter, should live as if they were *true.*

Sometimes the Santa Claus 'illusion' is held in abhorrence because the child has been known to mistake the saint for God. On the contrary this confusion is unmistakable evidence that the illusion is vital and real. A deep, true belief is always mythic: James calls it an over-belief, you remember. Why! these *aberglauben* are the very soul of the child. I think God must pity parents who have wholly put aside these childish things. I'm sure He pities their child.

Here is where some of my very dear friends are in error: they say we must rob child-life of its Santa myth because Claus is unreal; but on other occasions they will speak protectingly of grown men's belief, *e. g.*, in the deity of Jesus. Their argument runs as follows: "Of course such a belief is, strictly speaking, untrue but so long as a man really believes it, he grows in graciousness and peace and becomes like the divine character he attributes to the historic Jesus. Isn't the similarity of the child's case and the man's rather baldly apparent? "Strictly speaking" indeed! Are we not in danger of becoming stricter with the child than with the man? For what is it in the Santa Claus myth that the child believes in—the Santa or the Claus, the saintliness or

the body? What is it in the belief in the divinity of Jesus that the sensitive, unbigoted man holds as divine—the visible Jesus or the invisible humanity of God? This illustration is not too far fetched. From animism to Unitarianism it is impossible and unprofitable to determine just where the physical error leaves off and the spiritual truth begins.

By this test of inner development there are some children stories that are in the main untrue. "Alice in Wonderland" has in it the quality of untruthfulness or at best of neutrality not because Alice's situations are mythic, but because they are so insufferably grotesque and unrelated to the child's real, spiritual environment. But by the same token the Santa Claus myth is in the main true. The child precisely like the primitive man grows out of the *physical* unreality of his beliefs but retains their *spiritual* reality. A myth therefore, is true if only it have really and in full measure this spiritual value.

F. C. Doan.

Rev. Walter F. Greenman, Milwaukee, Wis.

From my own limited experience I am inclined to favor the habit of investing Santa Claus with all the romance and marvel possible. I do not happen to think of any good characteristic or story too extravagant for use. Even so a child with a quick and playful imagination can make a good many improvements upon the story.

After a time it becomes plain to a child that all the gifts originate with parents, kindred and friends and he himself participates in the Santa Claus activities. In my own boy this transition stage began at eight years and is not by any means finished at 12, yet there is this difference in his feeling. In the beginning of this stage he held both the old and the new conceptions of Santa Claus with equal seriousness, precisely as many childlike adults easily hold in the same mind, with no least inconvenience, theological opinions which to a logical mind are mutually and even abhorently exclusive. To-day it has become a sort of sacred play with him and I believe that it has helped not a little to stimulate a fine playfulness in a nature somewhat playful at the start.

The question of truth or falsity has never been raised in the family, yet I distinctly remember the fine look of pity on his face when a companion referred to Santa Claus as a humbug, and yet he knew quite as much of the facts as his companion.

Walter F. Greenman.

Rev. S. M. Crothers of Cambridge, Mass.

I should say that it depends altogether on circumstances. In a household where the parents possess "the precise truth" in regard to everything, and are accustomed to impart it undiluted to their children it would be well to keep up the custom on Christmas eve. Any departure from their ordinary precision of statement would confuse the youthful mind and might have consequences of a serious nature. On the other hand where parents have preserved a little imagination of their own, and have been in the habit of indulging in figures of speech in the presence of their offspring, I see no harm in their talking quite freely of Santa Claus. The children may be trusted to correct the myth making propensities of their parents if they are carried too far.

S. M. Crothers.

Rev. Henry Goodwin Smith, of the Church of Our Father, Ottawa, Canada.

Children are not seeking for "precise truths" in their Christmas stockings. They are after plunder. They crave excitement, jollity and toys, and they take them, no questions asked. They enjoy Santa Claus quite as much when they realize that he isn't so. No cruel process of disillusionizing is necessary, for they probably were not very much illusionized, anyway. One does not have to inform a sensible child that there is no real Republican elephant or Jack Frost. Santaphobia is a symptom of a defective imagination, not of a superior conscience.

As an alternative to Santa Claus, what have we? The spirit of Altruism, probably taught in ten lessons, with appropriate anecdotes and historical illustrations; a graded course. This

makes one shiver, but put it to a fair test. Play "London Bridge" with the children. "Which do you like best, Santa Claus or the Spirit of Altruism?" Backing Santa Claus stretches a glorious boisterous, innumerable, throng that encircles the world. Back of the Spirit of Altruism are a few little pale, spectacled, Savantettes. Altruism is a cool, theorizing, condescending, Schoolmarm. Santa Claus is, thank Heaven, none of these things.

A distinguished Santaphobiste a year ago called Santa Claus a "fat, furry. Goblin." Fat he is. Adiposity is involved in his sanctity, or vice versa. Mephistopheles and Cassius and the Spirit of Altruism are thin. Furry he also is, warm, electric, comfortable and tingling as a lovely great pussy-cat. But Goblin he is not. By the Dictionaries he is not. Goblins are malevolent. Children are rightly afraid of them. But what red-blooded or most anæmic child would be scared if you should sing to them, "Santa Claus'll git yer if yer don't look out!" Such child would shriek with joy not terror. The Spirit of Altruism is the real Goblin, a vague, sad-eyed, chill-breathed phantom. Ever live Santa Claus, the hilarious, the all-loved and all-loving.

Those who are anxious to teach nothing but "precise truths" will find it no easy task to present the gospel of the infancy of Jesus. The process of disillusionizing in this case may be more difficult and more dangerous than it was in regard to the light and wholesome myth of Santa Claus.

REV. HENRY GOODWIN SMITH.

Rev. Edward E. Hale, Roxbury, Mass.

I have had no difficulty with my children about Santa Claus. The older ones see Santa Claus come in through the window of the church vestry with a bag of presents. And they know it is Mr. A. or Mr. B. with a fur cap on and a string of bells in his hand. The youngest were brought in to my bed room while I was asleep with their stockings in their hands and a feeling that somebody gave them. As they grew older they found out naturally that Santa Claus was Grandmama or Aunt Susy or I. EDWARD E. HALE.

Rev. F. S. C. Wicks of Indianapolis, Ind.

I would as soon rob a child's bank as to take from him the poem of Santa Claus. I should feel contemptible in either case. I should tell the story because it kindles the imagination and because it is true. It is truth in a form acceptible to childhood. Santa Claus is simply embodied love. There is no reason why the child should ever think he had been lied to. When the child asks "Is it true?" we may know it is time to explain that it is a story which teaches the truth, like one of the stories of Jesus. That truth is the love of father and mother and friends which altogether we call Santa Claus just as we call all the American people Uncle Sam.

Would you like my opinion as to whether we should continue to tell children the story of the Prodigal Son?

FRANK S. C. WICKS.

Amongst Ministers

Rev. S. C. Beane Jr. of North Andover, Mass., has accepted a call to the South Unitarian Memorial Church in Worcester, Mass.

Rev. C. E. Tomlin recently of the Meadville Theological School, has accepted a call to the church in Gardner, Mass.

Mr. J. A. C. Auer, recently of the Meadville Theological School, has been called to the church in Hyde Park, Mass.

Rev. H. R. Hubbard of Marshfield, Mass., has accepted a call to return to the church in Francestown, N. H.

Rev. Samuel R. Maxwell of Walpole, N. H., has accepted a call to All Souls' Church, Greenfield, Mass., his pastorate to begin January 1st.

Rev. A. F. Bailey has resigned from the pastorate of the church in Barre, Mass., where he has been settled about thirty years.

Rev. W. M. Backus, Secretary of the Western Conference, has been called to the pastorate of the church in Minneapolis, Minn.

Notes From the Field

First Unitarian Church
Hamilton, Ont., Canada
Rev. W. Delos Smith
Minister

This congregation was greatly stimulated and encouraged by a friendly visit from Rev. Geo. H. Badger last month. Rev. Mr. Smith gave an informal reception for him at his home, when the officials of the church had an opportunity for a heart to heart talk. Mr. Badger was pleased with the evidence of steady growth, even if rather slow, and the First Unitarians were equally pleased with his evident satisfaction with the situation here, and inclined for more aggressive work by the words of encouragement. Rev. Mr. Smith has been preaching a series of sermons on Highways and Byways to God. The topics were; 1st, Credulity; 2d, Doubt; 3d, Reason; 4th, Faith, which were so impressive they drew audiences that filled the church and resulted in the accession of many new members.

The Young Peoples' Religious Union is very successful. Their membership is large and much good work is being done. A number of good speakers have given addresses on Wednesday evenings, notably Police Magistrate Jelfs and W. A. Douglas, Toronto, the well known single tax exponent.

November 15 was Rally Sunday and every seat in the church was filled. Mr. Smith preached an excellent sermon on What Shall I Do to Be Saved, which has led several of his listeners to express a wish to unite with the church.

North Church
Salem, Mass.
Rev. Theodore D. Bacon
Minister

The church during the summer vacation held union meetings as usual The Womans' Alliance has commenced its work with a good attendance, each member taking up its different branches of work with enthusiasm, Post Office Mission, Cheerful Letter, etc.

November 3d a union meeting of the three Alliance branches was held at the Nort Church where Mrs. W. T. Sedgwick read an exceedingly interesting paper on "St. Dominic." Our next union meeting will be held at First Church when Rev. Frederick Gill will speak.

Mr. Bacon's class on the broader interpretation of the bible has again renewed its meetings.

The Salem Unitarian Club which was organized last spring has held its first meeting of the season in which President Gardner M. Jones presided. After supper Secretary Chas. W. Birtwell of the Boston Unitarian Club spoke of the work of the Club of which he was secretary, it was organized in 1882. Parker P. Field, president of the Channing Club, Boston, was the next speaker. Mr. Field suggested different lines on which the Club might work in helping the constructive life of the community.

Our Essex County Conference held its 117th meeting in Peabody at the First Unitarian Church Oct. 2, 1908.

The opening prayer was made by the Rev. Dr. Goldsmith, a sermon followed by Rev. Paul Revere Frothingham of Arlington Street Church, Boston. A fine address was also given by Rev. James DeNormandy D. D., minister of First Church, Roxbury, on "Modernism" which was followed by discussion. The program of the entire day was very interesting. There was a very large audience, large number of delegations coming from all over the country.

Old North Church
North Andover, Mass.

Rev. S. C. Beane Jr. has resigned as minister of the Old North Church to accept a unanimous call from the South Memorial Church of Worcester. The resignation is to take effect not later than the first of January and as much earlier as consistent with the plans and future of the North Parish Church and Society.

First Congregational Society
Lexington, Mass.
Rev. John M. Wilson
Minister

Last spring the society decided upon important changes in its church property, which have been accomplished during the past four months. The old vestry with dining-hall beneath, which adjoined the main church building in the rear, has been extended twenty feet backwards. This gives greater floor space both in the main hall used by the Sunday School and as a general assembly room, and also in the dining hall below. There is a new platform in the main hall framed by a graceful arch, and on this platform are two rooms suitable for Sunday School class rooms, or as dressing rooms when entertainments are being given. A *porte-cochere* shelters the wide entrance to the ves-

try, and a broad staircase affords comfortable access to the upper and lower halls. On the level of the dining hall is a convenient roomy kitchen with pantry and serving room, well-equipped for the social uses of the parish. On this floor also are ample cloak rooms for men and women. The walls of the main hall are painted olive green and the woodwork white. A light buff tint on the dining room walls gives a sense of warmth and brightness. A new heating apparatus has been installed, the whole building painted outside, and many minor improvements done. The whole has cost nearly nine thousand dollars, more than two-thirds of which have been already secured, with assurances that the rest will not burden the society long. The improvements were opened for inspection Thursday evening, Oct. 29. Mr. George O. Whiting, chairman of the Building Committee, presided at some simple exercises in the hall. He spoke of the building of the old vestry thirty-five years ago, and compared the work then done with the changes carried out just now, which he described in detail. He introduced Mr. A. E. Locke, a member of the Building Committee, and chairman of the Parish Committee, to whose energy and ability the parish is largely indebted for many valuable services. Mr. Locke briefly referred to the cost of the undertaking and commended the generosity and loyalty of the members of the society whose contributions made the work possible. The pastor then expressed his appreciation of the services of the Building Committee and congratulated the parish upon the fulfillment of a dream of a more perfect equipment for its religious and social work. As a service of dedication, pastor and people said in unison the Twenty-third Psalm and the Lord's Prayer and sang "Nearer my God to Thee." A collation was generously provided by the Building Committee, and all present were invited to the dining hall below to enjoy it. A social hour happily closed a notable occasion in our church history.

The Third Church, Chicago, Ill. is looking forward to a prosperous year under the ministrations of Prof. G. B. Foster of the University of Chicago. The fame of this scholar and preacher is such that it should draw large congregations to hear him. He has all of the fire and zeal of the noble souls that are not content unless they are communicating the treasure of their truth to others. He began his services Sunday, September 20. The trustees of this church are seeking by every means in their power to make known to the people of Chicago the great opportunity that they have.

New Books

THREE BOOKS ABOUT JESUS.

WHAT WE KNOW ABOUT JESUS: by Charles F. Dole, D. D. Chicago. The Open Court Publishing Co. 98 pp. 75 cents net.

THE CHARACTER OF JESUS: by Charles E. Jefferson, D. D., Pastor of Broadway Tabernacle, New York. New York. Thomas Y. Crowell & Co. 360 pp. $1.50 net.

JESUS OF NAZARETH: by S. C. Bradley, Boston. Sherman, French & Co. 575 pp.

Three very diverse books treating of the life and character of Jesus have come to our hands for review this month, presenting perhaps as many contrasts in style and worth as could easily become possible on such a topic, although all are written from a supposedly modern point of view. They vary in value conversely to the ratio of their physical mass. The first comes from the hands of our own Dr. Dole and covers eighty-nine scant pages. Perhaps it is the most honest and faithful attempt to tell the precise truth about our knowledge of Jesus that has ever been hazarded, and only a man of Dr. Dole's instinctive reverence and fineness of spirit could have ventured it with so nice an accent of authority. Its candor is itself a reverence: the story of the gospel is reviewed with fundamental honesty of truth-seeking; the elements of probability and improbability searchingly, though briefly discriminated, the ethical values of motives and words bravely measured out, and a final summation of the more worthy and less worthy factors unsparingly made. All will not of course agree with Dr. Dole's conclusions. Some will deem his handling of the tradition of the Christ-life all too ruthless and iconoclastic, Not a few, agreeing with him in the essentials of his statements, may wish that some other lights of interpretation had been given stronger emphasis; and that other things had been said which seem unsaid, to give full value to our sum of knowledge of the Man of Nazareth. For our own part we deem this little book one of extremely wholesome worth; the sort of book which many of our teachers and ministers need in order to take sane reckonings of the final warrants of the Christian faith.

Dr. Jefferson's book is quite of another order. Its value is sermonic rather than historical or critical; and its excellencies are entirely of a homiletic nature. Dr. Jefferson being orthodox (or pseudo-orthodox), though of a modern (or pseudo-modern) school, assumes for Jesus an exact ideal nature, albeit very human, and then works out his theses on that basis. Of course Jesus has in detail l possible human virtues. That is taken for granted. Therefore it is a matter mainly of homiletic expediency as to what precise virtues shall be dealt with in a course of Sunday evening popular lectures. Dr. Jefferson selects Sincerity, Reasonableness, Poise, Originality, Breadth, Trust, Chivalry, Generosity, Candor, Courage and as many more, making a very good selection on the whole. He tell his hearers what excellent things these virtues are, hunts out a few texts to give color to his conviction that Jesus had these virtues, drives it all home with clever illustrations of his own—and there you are. Of course none of this has value in any vital analysis of the real character of Jesus. It has no biographical significance whatever, but it makes good sermons and Dr. Jefferson's style is always interesting and forceful. His point of view presents itself in all its baldness in this passage from the closing chapter:

"He had eyes which looked along extended lines reaching to eternity: he had sympathies wide enough to cover humanity to its outermost edge; he had a purpose which included all lands and all ages. He is at every point complete. His virtues are all full-statured, his graces are all in fullest bloom. You can no more add anything to him than you can add something to the sky. He pushed every good trait of human character to its utmost limit."

All of which sounds very fine; and if any body should be heretic enough to ask Dr. Jefferson how he knows all this, since the actual gospel records do not contain it he could only answer "If you are a Christian of course you must take all this for granted" and this answer will do for some, though we suspect that Dr. Jefferson himself knows better. At any rate his point of view is not that of Dr. Dole's.

We do not know who S. C. Bradley, the writer of our third book is and may never find out. His exploit is ambitious and original. He neither attempts a critical search for the truth nor makes the life of Jesus the excuse for a series of sermons on modern manly virtues. He makes it the excuse rather for a somewhat gaudy venture of oriental fiction, with Mary of Magdela for heroine, and Jesus for hero. For this sort of thing the book is not so badly done, but we question as to how many people will like the sort of thing at all. The viewpoint is strictly modern and rationalistic, and the tone intended obviously to be reverent and elevating. To our mind the effect is garish however, and the proportions of the narrative very faulty.

THE GENTLEMAN: A Romance of the Sea; by Alfred Ollivant. New York. The Macmillan Co.

There is no realism like that of a genius of tremendous poetic audacity whose grip on real things is largely a matter of imagination. The verisimilitude of this book is overwhelming. As to its verities—that is another matter. Its poetry at any rate is immense. The incident of the plot lies in the days of the Napoleonic wars, and Nelson is the hero whose shadow of glory overhangs it all. There is a prodigious amount of bloodshed, and thrills are as plenty as in the rashest of the penny-dreadfuls; moreover the writer delights in lurid passages of emotion-analysis; and the high color effect produced by snatching a rosy-cheeked English boy from his quiet home with mother and gentle sister and plunging him into the gloriest of sea-war adventures affords fine possibilities for psychical reactions of the most dramatic tones. For its kind the book is of high order: it is full of the raw material of very tingling poetry, albeit the writer's straining for wild poetic effects is sometimes a bit too obvious. The characters are strongly drawn, the movements of events is exhileratingly rapid: the tone of manliness is high, and the spirit virile, if a little too nakedly masculine at times. There is something of a fall-down when Nelson himself is brought upon the scene and the death of the "Gentleman" is not convincing. Yet the book all in all makes good reading, and some passages have very fine artistic beauty.

RACE QUESTIONS: Provincialism, and other American Problems, by Josiah Royce. New York. The Macmillan Co. 287 pp. $1.25 net.

This volume brings together five addresses delivered by Prof. Royce before various audiences at times more or less occasional. In its preface he claims to present here some applications of the principles promulgated in his more ambitious book, "The Philosophy of Loyalty". Some to whom the latter book was a sad disappointment, may like the applications better

than the principles and certainly the tone of these lectures is concretely and accumulatively wholesome. Prof. Royce's style is not indeed compact and for the practical reader most interested in "applications" the leisureliness of approach to every theme is diffusive of final forcefulness. Yet Dr. Royce strikes firmly when he gets ready to strike at all, and his dealing with Race Prejudice and what he misnames Provincialism is frank, courageous and progressive. We like best the address on "Provincialism" though deploring the unhappy naming of the virtue it extols. The closing lecture on Physical Training in America has daring and much common sense. Heed these pointed words;

"Nobody can learn loyalty from mobs. The Harvard Stadium is an admirable place when it is not too full of people. But when it is full of people it is a bad place for the moral education of our athletic youths".

FRIENDSHIP VILLAGE; by Zona Gale, author of Loves of Pelleas and Ettaire. 323 pages. $1.50 net. The Macmillan Company.

Friendship Village though quite different in the people it deals with from The Loves of Pelleas and Ettaire has the same charm of love and gentle altruism, and one reads it with the feeling of keeping choice company with true, simple kindly folk and being the better for it. The book is made up of a group of short stories about the same people, with a tiny thread of romance, suggested only in the first story, coming to the surface once and again for a moment throughout the pages and giving a delightful finish to the last chapter.

A new edition of "Jesus Brought Back" by Joseph H. Crooker, D. D., one of our leading religious thinkers along liberal lines, is announced for immediate issue by Sherman, French & Company. It presents a portrait of Jesus the man and the religious teacher as he appears to reverent, rational, constructive scholarship.

Dr. William Elliot Griffis has been honored by the Emperor of Japan with the decoration of the Order of the Rising Sun, which is given only to distinguished foreigners who have aided in the modern civilization of Japan. It was received through the Japanese Ambassador at Washington. Dr. Griffis's recent book, "The Japanese Nation in Evolution" (Crowell) has been placed upon the "best book" list by the New York state librarians.

The Iowa Association

The thirty-first annual meeting was held Oct. 7, 8 and 9 at Perry, Ia. From first to last it was a happy, enthusiastic, working conference, one of the best ever held in the State. Much of its success and the fine spirit of fellowship is due to the Perry church, which royally entertained all present. The conference opened with a book review and discussion, the official list containing a dozen of the late publications in philosophy and social service. When it came to "The Servant in the House," reviewed by State Librarian Brigham, an animated discussion arose concerning the relation of the average Christian minister to social questions. The evening session was held in the Congregational church. Rev. R. E. Ramsay, president, Rev. E. E. Gordon, secretary, and Rev. M. B. Townsend of Sioux City conducted the service. Then Rev. Jenkin Lloyd Jones gave the conference sermon, which was called by the city morning paper, "The finest address ever given in Perry." The large assembly was deeply stirred by Mr. Jones's utterances concerning the duty of churches and individuals in face of great social needs, and his ringing call to unite and unify all our efforts for human good.

Thursday morning was given over to business matters, greetings from the various denominational departments, by Messrs. Hawley, Backus, Wellman and Mrs. Delano. In the afternoon two addresses were given: "Good Manners in Conference, Church and Sunday School," by Rev. Charles P. Wellman, and "The Young People and the Church," by Rev. M. B. Townsend. Both addresses were followed by discussion. At the evening platform meeting two stirring addresses were given, one by Rev. Robert E. Ramsay, on "The God Approachable," and the other "Our Divine Humanity," by Rev. Fred V. Hawley.

Friday morning under Mr. Hawley's leadership, was given over mostly to the problem of Local Autonomy and Administration. The sense of the conference was expressed in favor of the issue, with a desire to co-operate in bringing it to a trial.

In view of the coming session of the National Conference in Chicago next September and because this conference desires to aid in its success, it was *Resolved*, That a meeting of the Iowa Unitarian Association be held at Chicago at that time, and that all loyal friends and members of this association be urged to attend both meetings."

Also as in the past, there has been some question of women in the ministry; and, as in Iowa the liberal churches have been blessed by the services of a considerable number of noble and devoted women ministers to whose zealous labors and wise direction is due in large measure the success of the liberal cause in the State it was "*Resolved*, That this Iowa Conference desires to go on record as strongly in favor of having both men and women in the ministry, and as believing that women are fully as efficient and valuable as men in all that pertains to religious leadership."

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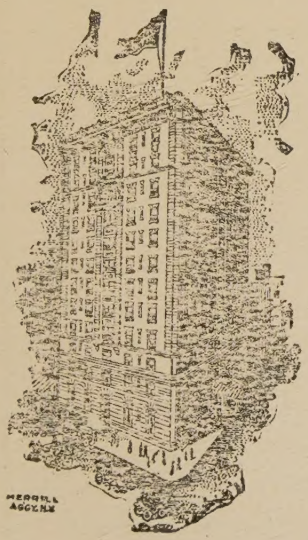

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IV. We stand for the final authority of reason and conscience in the things of religion. We believe that no outward church or institution has right to impose a creed, or establish a method of discipline, or define an exclusive fellowship of faith that shall stand paramount to the individual soul's responsibility of conscience and reason in determining faith, conduct, and spiritual comradeship.

V. We stand for a progressive theology conditioned on faith in a progressive revelation. We stand for an interpretation of God and God's method of revelation, of the nature of Man, and future destiny, that shall constantly square with the latest teaching of science and largest attainments of human society in ethical ideal and spiritual vision.